

# THE Instructor

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Among the finest moments a father and son share are those when they pray or play or work together. It is from such moments that precious memories are built — memories that guide and comfort us through the worrying and stormy experiences that lie ahead, both for the young man and for his father.

Spirituality can be taught over the worktable — in word and action, in trust and love. One of the greatest centers for spiritual development is the home where the family uses many different activities to teach and to learn.

TEACHERS' GUIDE TO CONTENT  
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May, 1960, Volume 95, No. 5

# The True Mother

by President David O. McKay



PRESIDENT DAVID O. MCKAY

*"Motherhood is the one thing in the world which most truly exemplifies God-given virtues of creating and sacrificing."*

THE sweetness as well as the greatness of motherhood lies in the overcoming of self-love by mother for her children. By nature the true mother is self-sacrificing. She is ever giving something of her life to make another either happier or better. Dying and giving, giving and dying — the two great elements that make the truly heroic — these are the Christlike virtues that make motherhood sublime.

The beginning of motherhood is but the entrance into the Valley of the Shadow in order to bring life to another. Herein is manifest love supreme; for "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) That some women enter into this realm impelled by less lofty motives or uninspired by any self-sacrificing thought, there can be no doubt; but this fact cannot rob the truly heroic soul of the honor due her any more than the recreant soldier forced to the conflict can deprive of undying fame the hero who gloriously offers his life for his country.

Motherhood is the one thing in all the world which most truly exemplifies the God-given virtues

of creating and sacrificing. Though it carries the woman close to the brink of death, motherhood also leads her into the very realm of the fountains of life and makes her copartner with the Creator in bestowing upon eternal spirits mortal life. Artists may make new visions real; poets express thoughts never known before or dress old ones in a more becoming garb; engineers may transform deserts into bounteous fields and fill them with prosperous towns and thriving villages; scientists may discover new elements and by various combinations thereof create means contributive either to progress or destruction — all these are in a measure revealers of unknown things. But the mother who, in compliance with eternal law, brings into the world an immortal spirit occupies first rank in the realm of creation. "A mother is as different from anything God ever thought of as can possibly be. She is a distinct and individual creation."

Motherhood is just another name for sacrifice. From the moment the wee, helpless babe is laid on the pillow beside her, mother daily, hourly, gives of her life to her loved one. All through the years of babyhood, childhood and youth, aye, even after her girls themselves become mothers, and her sons, fathers, she tenderly, lovingly sacrifices for them her time, her comfort, her pleasure, her needed

(For Course 20, lesson of May 15, "Eternal Motherhood"; for Course 2, lesson of May 8, "Our Mothers Help Us Win It," and lesson of May 22, "We Trust Our Parents"; and for Mother's Day lessons.)



rest and recreation and, if necessary, health and life itself! No language can express the power and beauty and heroism of a mother's love.

For all this consecrated devotion, she asks nothing in return. If her love is reciprocated, she is content; but if not, and her wayward child with poisoned feelings turns heedlessly from her, she still loves on, giving in yearning and solicitude far more than the recreant deserves. No, she asks nothing in return; nothing for the roses she has transplanted from her own cheeks to those of her darling; nothing for the hours of vigilance during days and nights of sickness; nothing for the thousand self-denials and sacrifices that had to be made that the children in their "teens" might receive proper schooling and "appear well" with their companions; nothing for the heartaches caused by thoughtless word or act of wayward youth.

No, for all this and a thousand other things incident to motherhood, mother asks nothing; but she *deserves* much. For kindness, she deserves kindness; for tenderness, she should be given tenderness; for self-sacrifice, a little self-denial on the part of the children; for love, she should in return have love.

In the most agonizing moment of His life, Christ thought of His mother. In this, as in all other things, the Saviour of men has given an example. As mother gave us our life "at the peril of her own," so we should be pleased, no matter what our desires, our condition or our pains to give such of our time, our thought, our words, our

means, as may be necessary to mother's contentment and peace.

It is an unfortunate phase of human nature that it is always inclined to undervalue its present blessings; that of mother's and father's presence being no exception.

It is most fitting, therefore, that our attention should be called to the fact that we are prone not only to undervalue mother's presence and love, but, in consequence of this unconscious indifference, to neglect to express the appreciation and love we do feel for her. This is one purpose of Mother's Day.

To every son and daughter in the Church we would say: you need no suggestions on how to make your mother happy on Mother's Day as on every day in the year. If you order a white carnation to be given her, she will be pleased; if you tell her in a letter of your appreciation and love, she will shed tears of happiness; but if you keep the spotless character and purity of soul she has given you and give her assurance thereof, she will thank God for her child and rejoice as the most blessed of mothers.

*Would, mother, thou could'st hear me tell  
How oft, amid my brief career,  
For sins and follies lov'd too well,  
Hath fallen the free, repentant tear.  
And, in the waywardness of youth,  
How better thoughts have given to me  
Contempt for error, love for truth  
'Mid sweet remembrances of thee.*

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*God gave free agency, then gave . . .*

## COMMANDMENTS TO KEEP MEN FREE

*Editor's Note: Addressing those assembled at the Brigham Young University commencement exercises in May, 1957, Cecil B. DeMille, the late Hollywood film producer, referred extensively to the scriptural basis for his great film, "The Ten Commandments." In so doing, he pointed out the need for God's laws among men if men are to remain free. Excerpts from this address are printed below. Parts of this talk are also quoted in the 1960 Sunday School film, "Teacher! Open My Eyes that I May See!"*

**W**E are too inclined to think of law as something merely restrictive — something hemming us in. We sometimes think of law as the opposite of liberty. But that is a false conception. That is not the way that God's inspired prophets and lawgivers looked upon the law. Law has a twofold purpose. It is meant to govern. It is also meant to educate. Take for example one of the most ordinary, everyday laws affecting all of us — the traffic regulations. The traffic laws, when they are observed, prevent accidents. They also produce good drivers. That is their educational function.

The Ten Commandments of God, when they are observed, prevent murder, stealing, false witness, envy and the worship of false ideals, and the other sins and crimes against which God on Mount Sinai thundered "Thou shalt not." Today some people are inclined to look upon those Commandments as a bit archaic. But they are not. They are more modern than today's newspaper — because they are timeless. "I am the Lord thy God. Thou shalt have no other Gods before me." We do not bow before giant birds of carved granite or wooden idols with stone eyes. But we have other gods competing with God. We have never bent the knee before a graven image of Hathor — but there is also a graven image on a dollar bill.

Is there a man or woman who can honestly say that they have never put their ambition or their vanity above God — or worshipped flesh more than God — or worshipped the blue-white glisten of a fine diamond, or the earthy beat of rock and roll, or even worshipped themselves above the worship of God? These and anything else that represents

values to us can be false gods. And so it is with all the Commandments.

We must look beneath the literal, the surface meaning of the words. We must take the trouble to understand them; for how can we obey commands that we do not understand? But the Commandments too have an educative function — which you can see in the life of anyone who keeps them. They produce good character. The Ten Commandments are not rules to obey as a personal favor to God. They are the fundamental principles without which mankind cannot live together. They make of those who keep them faithfully, strong, wholesome, confident, dedicated men and women. This is so because the Commandments come from the same Divine Hand that fashioned our human nature.

God does not contradict Himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free — and then gave him the Commandments to keep him free. . .

The Law of God is the dike and the dynamo that channels and converts the power of human freedom for human good. . .

If man will not be ruled by God, he will certainly be ruled by tyrants — and there is no tyranny more imperious or more devastating than man's own selfishness, without the law.

We cannot break the Ten Commandments. We can only break ourselves against them — or else, by keeping them, rise through them to the fullness of freedom under God. God means us to be free. With divine daring, He gave us the power of choice. . .

A good tree cannot bring forth evil fruit — and a city set on a hill cannot be hid. If our lives are structured according to the Law of God — if we see His Presence burning in every bush, on every mountainside — if, wherever we are, we can say, "This is the place' where I am called to serve" — then men will be drawn toward what we stand for, as they were drawn to follow Moses and Brigham Young and other leaders whose lives embodied the eternal principles. . .

—Cecil B. DeMille.

(For Course 16, lesson of July 3 to July 24, "New Light Upon Relationship of Man to God"; for Course 8, lesson of May 22, "A Constitution for Israel"; for Course 6, lesson of May 15, "Obedient and We Find It Easy To Learn"; and for Courses 26 and 28, lessons of December 4 to 18, "Practical Religion.")

# Activity vs. Talk-Tivity

by Kenneth S. Bennion

... A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

The lawyer next asked, "... And who is my neighbour?"

After telling the parable of the Good Samaritan, Jesus asked another question:

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (Luke 10:25-29; 36, 37.)

In this encounter with the lawyer, Jesus assumed His usual role of teacher; the lawyer became the unwilling pupil. It will be noted that Jesus said little and preached not at all. Two skillfully phrased questions led the lawyer to quote the two great laws and to voice, out of his own conviction, the inevitable conclusion taught by the great parable.

Also, instead of elaborating on the principles involved and on the importance of accepting them, Jesus gave only two simple injunctions: First, "This do, and thou shalt live"; and second, "Go, and do thou likewise."

(Of interest to all Gospel teachers.)

At least three important techniques of good teaching are demonstrated in this example. Expressed for the modern teacher they are:

1. Use carefully worded questions.
2. Invite constructive listener activity.
3. Clarify important points by stories, parables, anecdotes and other teaching aids.

These methods do not mean that all teaching can be made easy, casual nor informal. Rather, they mean that the teacher must think constantly about his responsibility. He must store his mind with illustrations and with questions that will encourage right thinking. He must not drive away those who seek to know the answers nor offend others who may be too sensitive about asking questions. Each pupil must go away with a feeling of enlightenment and satisfaction.

One large oil company emphasizes the importance of activity in its training of future executives. Though these men hold high academic degrees in engineering, they must learn how to do everything in the oil business. In freezing weather they go into the service stations to pump gasoline, change tires and grease cars. They work on well rigs, lay pipelines, install pumping plants and help refine the oil.

Through these experiences they become highly qualified for important engineering and executive work. They can speak with authority on any phase of the oil industry.

Sometimes we think children are too young to take part in activities of any consequence. They must first be "taught." But to whom can we teach abstract ideas? To the little child, or to the older person who is seasoned in learning and experience?

I have forgotten much that I learned in my early school years. But I remember clearly a certain project undertaken by the boys of the school without benefit of a teacher.

One spring day we wandered over the hill back of the schoolhouse during the noon hour. One boy found an old horseshoe. Another boy said, "Let's make a lot of tracks. People will wonder where all the horses came from."

One of the older boys immediately assumed the leadership. The ground was too hard to take a good imprint of the shoe. A trail of loose dirt would have to be prepared. Two boys were told to survey the best route. Most of us followed with sharp sticks and rocks, "plowing" a path one foot wide. Others came behind, smoothing the fresh, loose soil. Finally the boy with the horseshoe came, making sharp, clear tracks.

When the school bell brought us back to reality, we paused a moment to inspect our work. It was





*Most of the teacher's lessons have been forgotten, but the boys remembered every detail of their own carefully-planned activity of making hoofprints in the smoothed soil with a single horseshoe, thus causing townspeople to wonder where all the horses had come from.*

beautiful! Here was a smooth trail winding for a few yards through shad scale and sagebrush, with the unmistakable hoofprints of half a dozen horses. I caught myself looking ahead, half expecting to see the horses and their riders.

Then we ran back to the schoolhouse to consider, reluctantly, such matters as phonics, ciphering, chirography and orthoepy — valuable as they doubtless were.

Many of my early experiences are forgotten, but I can still recall the smallest details of that expedition, planned and executed by all of us working together.

A mining engineer was appointed to share in the teaching of a Sunday School class of boys who were unhappy and rebellious about the appointment of their favorite teacher to another position. The engineer casually remarked at the close of one noisy class period that he would be driving to a nearby mine about noon the next Saturday, if any of the boys cared to go along.

They came? They packed the truck full. At the mine it was discovered that there "just happened to be" boxes of sandwiches and cases of pop in the cab of the truck.

After the picnic the engineer opened a box of miner's helmets with candles in them. He led the boys into the tunnel, telling them about the formation of the rocks and showing them how, under great pressure, these rocks became curved and

folded, and showing them how the ore formed in the cracks and seams.

When the inspection of the mine was over, the boys climbed into the truck and sang all the way home.

I do not know all the psychological factors involved in this activity, nor do I know what the spiritual values may have been. However, as the other teacher of the class, I do know that the acute problems of discipline and lack of cooperation were, from that very day, permanently solved — not by preaching, scolding nor pleading, but by a wholesome enjoyable activity.

It is the *doing*, under wise direction, that builds testimonies, leadership, understanding and character. Of course, there must also be teaching, explanations and exhortations. These things must not be neglected; but neither must they be abused. People, old and young, soon turn from too many words.

The desire for activity is inborn. What if minor mistakes are made? So long as moral, legal and ethical principles are not involved, and so long as there is opportunity to analyze mistakes and try again, much good can be accomplished.

The Boy Scout who cuts kindling wood for an aged woman may not always turn out to be a great man; but he will be better because of this one act of kindness. The class that provides a bounteous Christmas for a needy family comes to know what it really means to love a neighbor. The prospective missionary who practices knocking on the door and talking with those who answer is better qualified to go tracting than is the one who merely sits and listens to a lecture on the subject. The child who prays when hardly old enough to say a few words will remember and will call upon the Lord at all times.

Let us make our teaching more effective. Let us turn down the talking dial and open up the activity throttle!

# Paul's Whole-souled Devotion

by Sidney B. Sperry\*

MANY of God's servants through the ages have shown great devotion in His service, but few of them have been as favored as Paul in having a fairly complete record transmitted to us to document the fact of His devotion. And the story of Paul is unique in this respect: he fought doggedly at first against the Church of Christ, even consenting to the death of Stephen and to taking care of the clothing of the witnesses who testified against the martyr. (See *Acts* 7:58-8:3.) Many of our lawyers today would class Paul as an accessory after the fact to Stephen's murder.

In the light of these things, why is it that our Lord permitted Paul to work in His service? The answer, I think, must lie in the fact that in whatever work Paul was engaged, he did it with great zeal and devotion. (See *Galatians* 1:13, 14.) When he "... made havock of the church, ..." (*Acts* 8:3) he did it because he thought he was doing God a real service. Therefore, God must have felt that it would be a blessing to men to turn this zealous and devoted Pharisee on the right path and enlist him in His service. And in later years Paul explained that he obtained mercy from our Lord because he had sinned "... ignorantly in unbelief." (*I Timothy* 1:13.) In the Book of Mormon we have a parallel to Paul in the actions of the younger Alma and the four sons of Mosiah, who fought against the Church until their miraculous conversion took place. (See *Mosiah* 27:8-37; *Alma* 36:5-28.)

After Paul's wonderful conversion near the city of Damascus (See *Acts* 9:3-6), he knew his real life's work, and he entered into the Lord's service with the same vigor and devotion that had characterized his career as a Pharisee. As evidence of his immediate determination to serve his God, we observe that when Ananias had blessed him and restored his eyesight, Paul was at once baptized without first partaking of food, although he had been without food for three days. (See *Acts* 9:9-19.) And not only that, but "straightway he preached Christ in the synagogues, ..." (*Acts* 9:20.) He lost no time in making up for the mistakes he had made before his conversion.

As a great leader, however, Paul knew the value

of sound preparation when undertaking an important task. Every teacher is also acquainted with this fundamental fact, and the man of Tarsus was destined to be a great expounder of the truth. He had been a keen student of the Jewish scriptures and could bear testimony of his heavenly conversion; but he knew that the way he had been taught to use Holy Writ was faulty and needed a spiritual overhauling. So in his devotion and his determination to serve his Master better, he sought a quiet place of retirement in Arabia. Here he could think through his changed situation and seek the spiritual instruction and uplift required for his coming mission to the Gentiles.

Paul probably stayed in Arabia anywhere from one to three years. (See *Galatians* 1:16-18.) We can be sure that through prayer and meditation he came to peace with himself and his God in the desert place. Like Moses and the Christ before him, in such solitary places was he prepared for his ministry. Doubtless, during this desert sojourn, Paul became the recipient of divine revelations instructing him in the truths of his new faith. (See *II Corinthians* 12:1-7.) Paul in later years emphasized the fact that the Gospel which he taught came not from man but by revelation from the Lord. (See *Galatians* 1:11, 12.) In other words, Paul wrestled with God to obtain knowledge and spiritual understanding. Revelations do not always come easily, as Enos, the Book of Mormon prophet, makes clear. (See *Enos* 2-8.)

Paul's courage and devotion to God are shown in his missionary journeys. When we take a map of his three journeys and observe the distances he traversed, largely on foot, we begin to get a little idea of the physical efforts alone involved in his carrying the Gospel to his fellow men. Add to this figure the probability of his carrying the Gospel to Spain after his first imprisonment. (See *Romans* 15:24, 28.) Bear also in mind that Paul, in all of this time, was handicapped with a bad physical impediment of some kind — "... a thorn in the flesh, the messenger of Satan ..." to add to his difficulties. (See *II Corinthians* 12:7.) Few missionaries have shown such whole-souled devotion to the Christian cause, especially carrying such a handicap as Paul had.

We remember that when Paul and Barnabas arrived in Perga in Pamphylia after an arduous missionary campaign on the island of Cyprus, young John Mark, their secretary and helper, de-

(For Course 12, lesson of July 24, "Paul's Contribution to the Church"; for Course 14, lesson of November 27, "Paul Among the Gentiles"; and for Course 25, lesson of May 8, "The True Spirit of a Missionary.")

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serted them. (See Acts 13:13.) It was probably midsummer, and the enervating climate must have weakened Paul. But despite the loss of John Mark's needed help, Paul and his companion faced and accomplished the dangerous trip over the Taurus mountains into Antioch of Pisidia. When the two missionaries reached Lystra, Paul was stoned and left for dead. (See Acts 14:19.) Nevertheless, he finally arose and carried out the mission which he had started. Physical weakness and even near death failed to stop this dedicated man.

While on his mission, Paul insisted most of the time on working at his profession of tentmaking in order to make a living. (See Acts 18:1-3.) It

was not enough to preach long hours; he had also to be independent of the Saints by earning his own bread.

Finally, we notice Paul's great devotion to his God in his willingness to put up cheerfully with long years of imprisonment. At one time he spent at least four years before being released. And during his second Roman imprisonment, while in chains, he could write these noble words:

*I have fought a good fight, I have finished my course, I have kept the faith: (II Timothy 4:7.)*

Paul's devotion and faith and his death in the service of God leave us with an example of idealism much needed in our day.

*Paul's courage and devotion to God are shown in his missionary journeys. When we note this map of the three journeys and observe the distances he traversed, we begin to realize the physical efforts alone involved in his carrying the Gospel to his fellow men. Add to this the probability of his carrying the Gospel to Spain (perhaps elsewhere) after his first imprisonment, and we begin to see the extent of his work.*



**First Journey** — It started at Antioch in Syria and included such stops as Selucia, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe. From the latter place he retraced his steps to Perga. From the port of Attalia, he sailed to Selucia and then returned to Antioch.

**Second Journey** — From Antioch in Syria, Paul's travels included Tarsus, Derbe, Lystra, Iconium, Antioch in Pisidia, Troas, Neapolis, Philippi, Amphipolis, Thessalonica, Berea, Athens, Corinth, Ephesus, Patara, Caesarea, Jerusalem and finally stopping at Antioch in Syria.

**Third Journey** — Again leaving from Antioch in Syria, Paul traveled overland to Antioch in Pisidia, Ephesus, Troas, Philippi, Apollonia, Berea, down to Corinth. From here he retraced his route to Ephesus, then he stopped at such places as Miletus, Rhodes, Patara, Tyre, Caesarea ending at Jerusalem.

**To Rome** — He was taken to Rome stopping at such ports as Caesarea, Sidon, Selucia, Selinus, Myra, Patara, Rhodes, Cnidus, Fair Havens, Melita, Syracuse, Rhegium, and Puteoli. Going overland he passed through Appti Forum, Three Taverns and finally ended at Rome.

# The Great Feast of Eternal Truth

by Lorin F. Wheelwright

## The Great Supper

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper. (Luke 14:15-24.)

## The Wedding Feast

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. (Matthew 22: 1-10.)

## The Wedding Garment

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen. (Matthew 22:11-14.)

**A** GRACIOUS INVITATION — Jesus invited us to His kingdom which is a happy place. It is like a feast, with the finest table, choice companions, merriment and a warm feeling of fellowship. Here is food for the hungry mind, strength for the weary soul, hope for those who fear failure, refuge for the storm-tossed and haven for the homeless. It is a king's table. Furthermore, we are invited to enter and eat. Not only do His servants tell us, but they remind us more than once that the table is ready.

Joy is the keynote of this kingdom. He who invites us says: "... men are, that they might have joy." (2 Nephi 2:25.) Forgiveness is here, "... and your heart shall rejoice, and your joy no man taketh from you." (John 16:22.) Here is the feast of the Messianic reign, the king is God; the son whose marriage is the occasion of the feast is Jesus, the Son of God; those who are first invited are the covenant people.<sup>1</sup>

**Excuses and excuses** — "But they made light of it, and went their ways, one to his farm, another to his merchandise:" (Matthew 22:5.) "... The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." The next had his five yoke of oxen, the next a new wife, and so the excuses ran. (See Luke 14:18-20.)

Here is the human mind exposed. For thousands of years men have been rationalizing why they cannot accept the invitation of Jesus. Two kinds of excuses emerge from the parables: scorn (they made light of it), and worldliness (five yoke of oxen). Those who "make light" have more weighty problems on their minds, they say. Today they are concerned with the externals of scientific inquiry or with philosophical disputation or with secular literature, politics or what not. Their brains are just too busy with the here and now to be concerned with the hereafter.

A great king sits on His throne asking only for our attention, consideration and interest about certain great truths—not in the manner of a taskmaster urging us to do our duty, but in the manner

(For Course 25, lesson of June 12, "Man May Become," lesson of July 10, "The Nature of Group Life," and lesson of August 7, "Mortal Wealth and Eternal Wealth"; for Course 4, lesson of November 6, "Jesus Told Stories"; for Course 14, lesson of July 24, "More Parables"; and for Course 16, lesson of October 9, "The Way of Salvation for All Men.")  
 See Talmage, James E. *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; page 538.

of a gracious host offering the supreme cuisine of His table. Here is the banquet of banquets: the power of God's holy priesthood, the supreme delight of Celestial opportunity, strength to overcome pride and selfishness and the vitality to be made whole through divine love. At this table is spread spirituality — that which endures forever.

Then there are those caught up in the worldly pursuits of "big business" — not just one pair of oxen, but five — "I must go see how my real estate development is coming" (as though the land could walk away). And Jesus mentions a third excuse: "I have married a wife, and therefore cannot come." In ancient Israel, Jewish legislation excused a newly married man for one year from all military duties and other business, but the implication is clear — this is no excuse. To choose the carnal rather than the spiritual is an offense against the kingdom.

Measured in the ultimate values of Jesus, nothing fails like success.

Men seek *arrogance* through wealth; Jesus said, "Blessed are the *poor in spirit*" — meaning that humility and reliance on divine help are greater virtues than worldly possessions.

Men seek *pleasure*; Jesus said, "Blessed are they that *mourn*" — meaning that "... tribulation worketh patience; ... experience, hope:" (*Romans* 5:3, 4.)

Men seek *recognition*; Jesus said, "Blessed are the *meek*" — meaning that they are more blessed who have forbearance and serenity.

Men seek *contentment*; Jesus said, "Blessed are they which do *hunger and thirst* after righteousness"—meaning that one must control his thoughts toward right living to be "... filled with the Holy Ghost." (*3 Nephi* 12:6.)

Men seek *unrighteous dominion*; Jesus said, "Blessed are the *pure in heart*" — meaning that man can only "see God" through the eyes of a child with love unfeigned.

Men seek *force*; Jesus said, "Blessed are the *peacemakers*" — meaning that love and understanding are God's pathways to tranquility, not external compulsion nor tyranny. (See *Matthew* 5:3-9.)

The tragedy of scorn and worldiness is that when a man gets locked within his own idea or his own possession, he does not own it; it owns him. He worships the rocket which his hand can make, but forgets the sunlit universe which only God can make.

**Shall we compel?** — In the version told by Luke (14:23) we read: "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." This passage has been used by certain churches and religious orders as a command to use

force in bringing backsliders to activity. Inquisitions and heinous crimes have been committed in the name of this one sentence. But we know that no such meaning is intended.<sup>2</sup>

In the Doctrine and Covenants the Prophet Joseph Smith revealed that:

*No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile— (Doctrine and Covenants 121:41, 42.)*

This revelation uses the identical words of the Saviour: "... *Many are called, but few are chosen.*" (*Matthew* 22:14; Doctrine and Covenants 121:40.)

The meaning is obvious: only those who prove themselves worthy by living the principles of love as taught by Jesus shall be chosen to remain at His table and enjoy the fruits of spiritual blessedness.

Napoleon once said:

*Alexander, Caesar, Charlemagne and myself founded empires; but upon what did we rest the creations of our genius? Upon force. Jesus alone founded His empire upon love; and at this hour millions of men would die for Him.<sup>3</sup>*

**Spiritual garments** — There is one guest in the parable who was asked, "... Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; ..." (*Matthew* 22:12, 13.)

When we approach our Heavenly Father in prayer, do we wear the proper spiritual garments? — or do we wear reservations such as resentment against a brother or sister? Are we clothed with ill will, quarrelsomeness, pretense, jealousy or insincerity? Do we carry in our hearts a secret sin for which we have not repented? Is there any meanness in us? These are the unclean garments of the soul which we must cast into outer darkness. When we find such we must deal vigorously and ruthlessly with each as we would with an intruder who does not belong at the feast of the king. Such unworthiness we must "bind hand and foot."

**One central truth** — Much wisdom can be gained from these parables, but one central truth emerges. It is summarized by James E. Talmage:

*... Even the children of the covenant will be rejected except they make good their title by godly works; while to the heathen and the sinners the portals of heaven shall open, if by repentance and compliance with the laws and ordinances of the gospel they shall merit salvation.<sup>4</sup>*

Jesus would have us learn that spiritual values are eternal; to seek less is to grasp for snowflakes that melt in the hand.

<sup>2</sup>See Trench, Richard Chenevix, *Notes on the Parables of Our Lord*; Fleming H. Revell Company, publishers; page 282.

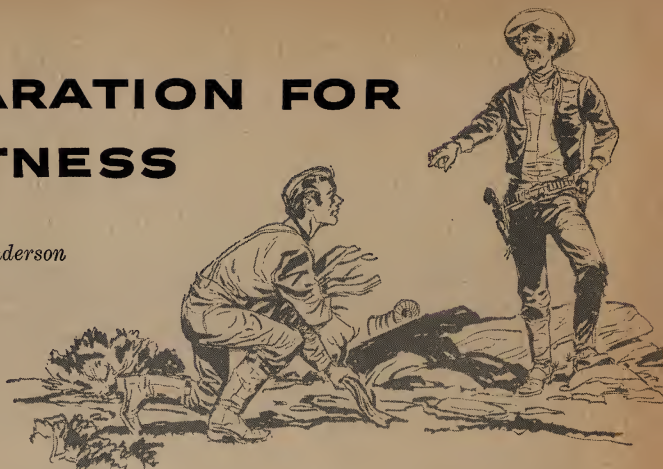
<sup>3</sup>Walden Magazine, December, 1956, page 40.

<sup>4</sup>Talmage, *Jesus the Christ*, page 540.



# IN PREPARATION FOR GREATNESS

by Arthur S. Anderson



## WILFORD WOODRUFF

Wilford Woodruff had traveled all day through the swamplands of Tennessee when he arrived tired, muddy and hungry, in Memphis on the evening of Mar. 27, 1835. Since he was traveling without money, he asked an innkeeper, Mr. Josiah Jackson, for food and a bed for the night.

Finding that his rather unkempt guest professed to be a "preacher," Mr. Jackson decided to have a little fun. He provided dinner for the young missionary and then hurried out to assemble the townspeople for a meeting.

When Wilford Woodruff had finished his dinner, he was placed in the corner of a large room and given a Bible and a hymnbook. Before him was an assembly of 500 finely-dressed people who had been promised an evening of fun.

Twelve men hemmed the missionary in the corner, with the landlord sitting in the center.

In the face of all these obstacles, the courageous Wilford Woodruff prayed aloud and then delivered such a forceful and sincere sermon that he was able to speak for more than an hour.

When the sermon was finished,

the men surrounding the missionary had their heads bowed in shame. The audience slipped away quietly into the night.

The next morning the innkeeper fed his preaching boarder a hearty breakfast and invited him to return again and stay as long as he might choose.

This courageous man, Wilford Woodruff, sought every opportunity to preach the Gospel, regardless of the obstacles. In April, 1839, he became president of the Church.<sup>1</sup>

## LORENZO SNOW

Lorenzo Snow became seriously ill while he was moving with his parents from Kirtland, Ohio, to Adam-ondi-Ahman. The sickness was still lingering with him several months later when the 24-year-old Lorenzo concluded that he should return to the mission field. He was convinced that his health would improve more rapidly if he were engaged in missionary service than if he remained at home.

With this conviction, Lorenzo Snow bid farewell to his family and friends and began his mission. The progress at first was

slow because the determined missionary was weak and required frequent rests. Each day, however, he found his strength increasing until his health was restored.

Lorenzo Snow filled several more missions for the Church and served as its president from 1898 until his death in 1901.

Though frequently faced with hardships and challenges almost beyond physical endurance, he always pursued the Lord's work vigorously, believing that while he was thus engaged he would be given the strength necessary to perform whatever task was required of him.<sup>2</sup>

## JOSEPH F. SMITH

During the winter of 1857-58, Joseph F. Smith obtained a job driving a team from San Bernardino, California, to Salt Lake City. He was returning from a mission in Hawaii.

One evening while he and his companions were making camp on the Mojave Desert, a company of drunken men rode in, swearing and threatening to kill any "Mormons" that came across their path. Hearing the disturbance, some of the men in the company cautiously hid in the brush.

<sup>1</sup>Nibley, Preston, *Three Mormon Classics*, 1944; Stevens & Wallis, Inc., Salt Lake City, Utah; pages 18-20; see also Cowley, Matthias F., *Wilford Woodruff, History of His Life and Labors*, 1909; *The Deseret News*, Salt Lake City, Utah; page 564.

<sup>2</sup>Romney, Dr. Thomas C., *The Life of Lorenzo Snow*, 1955; *Deseret News Press*, Salt Lake City, Utah; pages 34-37.

*Behind the greatness of those who have served as presidents of the Church and prophets of God are evidences of preparation for a life of devotion in the Lord's work. Whether in their early callings as formal missionaries or in their daily living, they zealously declared and defended His Gospel.*



At first Joseph F. Smith had the same inclination. Then he said to himself, "Why should I run from these fellows?"

Gathering his courage, the young man of 19 boldly marched up to the campfire and prepared to unload an armful of wood. As he did so, one of the ruffians, with a pistol in hand, demanded in an angry voice, "Are you a Mormon?"

Joseph F. Smith quickly weighed the possible consequences of giving a truthful answer and decided he could take no other course. Looking the ruffian in the eye, he boldly answered, "Yes, siree; dyed in the wool, true blue, through and through!"

The belligerent man was completely disarmed. In his bewilderment he grasped Joseph F. Smith by the hand and said, "Well, you are the pleasantest man I ever met. Shake, young fellow; I'm glad to see a man who stands up for his convictions!"

With this the man, who evidently was leader of the band, rode off and the others followed him.

This young missionary continued to "stand up for his convictions" and in October, 1901, became president of the Church.<sup>3</sup>

**Wilford Woodruff** was born in Farmington, Connecticut, Mar. 1, 1807. Twenty-six years later on Dec. 31, 1833, he was baptized into the Church. Brigham Young ordained him a member of the Council of the Twelve on Apr. 26, 1839, in Far West, Missouri. He was a member of the first company of Pioneers who came into Salt Lake Valley. When John Taylor was sustained as President of the Church, Wilford Woodruff became President of the Twelve. On Apr. 7, 1889, he was sustained the fourth president of the Church. He died Sept. 8, 1898, in San Francisco.



**Lorenzo Snow** was born in Mantua, Ohio, on Apr. 3, 1814. He joined the Church in June, 1836. In 1837, he performed his first mission, in Ohio. On Feb. 12, 1849, he was named to the Council of the Twelve and was ordained by Brigham Young. While on a mission to Italy, he caused the Book of Mormon to be translated into Italian. On Apr. 7, 1889, he was sustained President of the Council of the Twelve. He became the fifth President of the Church Sept. 13, 1898. He died on Oct. 10, 1901, at the Beehive House in Salt Lake City.

**Joseph F. Smith** was a son of Patriarch Hyrum and Mary Fielding Smith and was born in Far West, Missouri, Nov. 13, 1838. After his father's martyrdom, Joseph and his mother crossed the plains to Salt Lake Valley in 1848. He was named to the Council of the Twelve Oct. 8, 1867, and served as second counselor to John Taylor in the First Presidency and served likewise under Wilford Woodruff and Lorenzo Snow. On Oct. 17, 1901, he became the sixth President of the Church. He died on Nov. 19, 1913, in Salt Lake City.



<sup>3</sup>Smith, Joseph Fielding. *Life of Joseph F. Smith*, 1938; Deseret News Press, Salt Lake City, Utah; pages 187, 189.



# THE NEED FOR A

by Wallace F. Bennett

**T**HE legitimacy of the Mormon Church rests on the validity of the claim of Joseph Smith that the organization he set up is a modern restoration, by divine revelation, of the Church which Christ established while He was on earth. . .

Some Christian churches, when faced with this same challenge of legitimacy, seek to trace their history back through the centuries to the time of Christ. . . By the beginning of the nineteenth century, however, one thing was certain. There was no longer such a thing as Christian unity. Diversity and division existed among the different church organizations, and variety and contradiction among their doctrines and beliefs. . . *If the basic Gospel Christ taught was true when He taught it, and if the Church He founded was legitimate, then all departures from this original plan and pattern must be error, and all men who love the Gospel of Christ must be interested in finding the original truth and in reaching unity again.* . . And yet a wide diversity has developed among the various Christian groups.

That such a diversity exists is one of the inescapable facts of history. This kaleidoscopic fragmentation of the original unity seems to have begun soon after the Church of Christ was formed, and is the result of many forces both within and without the Church itself. . .

Through the years since the time of Christ, there must have been men of faith and responsibility who have recognized the implications of error and illegitimacy that this diversity created. They undoubtedly sought ways by which the unity could be preserved or recaptured. But even this worthy aim produced unworthy methods. . . Religious rivalry became the accepted norm and persecution the price to be paid for nonconformity. . .

We will never know how many sincere Chris-

tians have prayed to God to act for Himself and bring about the desired result. That one such prayer was made and answered is the message of the Mormons to the Christian world. The answer promised complete restoration by revelation rather than by piecemeal reconstruction. To the Mormons, their organization and doctrine are the restored result. . .

Obviously, we cannot hope, with our limited spiritual and mental resources, to fathom God's resources, His reasons nor His methods [of restoration]. However, we can draw on what we know of His previous revelations, plus what we know of our own times, and make some assumptions that make the parts of the puzzle fit together.

The first assumption is that the Restoration probably would not come until there were conditions in the world under which the Restored Gospel, when received in its purity, would have a chance to survive. Looking back into history, we may be able to see that many of the same forces and events that produced the problem of division were also laying the foundation for restoration. The Renaissance, with its interest in learning, promoted freedom of inquiry and lifted the eyes of men above their ignorance. Men needed both the desire and the opportunity to learn something new. Following on the heels of this reawakening came the ferment within the church that produced the Reformation. Men needed the right to study the Gospel for themselves and to make their own religious decisions.

The very explosive intellectual forces that sent some men hunting for the cultural treasures of the past helped others to set forth around the world to find new lands. Their greatest discovery was the American Continent with its immeasurable resources and its unknown peoples. Here was a land new and different. Here was a land unburdened by the then-known past, to which men could come and find freedom from the traditions of the Old World, including freedom to develop religious liberty as the accepted way of life. The magnitude of the new wilderness and its distance from the old

(For Courses 26 and 28, lesson of July 31, "The Apostasy," and lesson of August 7, "Church Organization—the Restored Church"; for Course 6, lesson of June 12, "The Church Organization"; for Course 4, lesson of July 10, "The Organization of the Church"; for Course 12, lesson of August 7, "The Church in the First Century"; and lesson of August 14, "The Church on the American Continent"; and for Course 16, lesson of May 1, "True Teachings of Christ Were Restored.")



*All men who love  
the Gospel of Christ  
must be interested  
in finding the original  
truth and reaching  
unity again . . .*

# RESTORATION\*

civilization protected those who came to it. In our part of North America, they had more than a century and a half in which to establish liberty as a principle before they were challenged. When the challenge came, they were blessed with victory which preserved their independence. As we realize the importance of all this in terms of preparation for the Restoration, we Mormons believe that God held America away from the knowledge of the men of Europe until this great awakening had actually begun there, so that His Church could be established here and survive.

Only in a new nation "conceived in liberty" and free from the burden of state religions, could the old truths be restored and live. Only men who were vigorous and free could be useful in the process of restoration. That the Restoration came in the United States was no accident. It was the culmination of centuries of change, in which a new land was provided and by which the needed climate was prepared.

And if there were to be a restoration on this "new" continent and this new nation, what kind of person or persons could we expect God to use to bring it about? There have been other instances in the history of God's dealing with His children which provide us with clues to the answer. God has chosen His leaders from among the young and humble people of the earth. The great ones in any field are almost certain to be involved in personal ambitions and previously committed, in part at least, to the very things God might wish to eliminate and replace.

So, judging by the past, we might expect this responsibility of restoration to fall on someone who might seem least likely. He would probably be young, on the threshold of maturity, teachable, but not already learned in men's ways. We would expect to find a sensitive person capable of deep faith, yet one who had the physical stamina to endure the persecutions that would inevitably arise. We might properly expect to find him in an obscure part of the country in humble and humbling circumstances. Better a farm boy than a man with both status and stature to preserve, and better one prepared to yield himself wholly in the complete absorption that such a mission would require of

anyone chosen as the instrument of restoration. Joseph Smith matched all these specifications and also many more known to God alone. In any event, he it was to whom this great responsibility was given.

Let us turn now to the substance of the Restoration. Had all truth been lost? Was the new movement to be completely new and different? Obviously not. In the first place, if it were to be a restoration, it would have to be consistent with the original. Moreover, great as had been the changes in religious belief and practice over the years, there was much of truth that had survived in different forms and degrees. If the Restoration were authentic and truly a part of God's eternal program, it would provide the fullness of the Gospel, to which scattered truths, present in part at least in every existing Christian group, could be related and by which they could be confirmed. If it were not so, those who taught the newly Restored Gospel would find no bridge to a common understanding with their hearers.

The Restoration, to be adequate, had to encompass four basic fields of the Gospel. It had to provide a full restoration of doctrinal truth consistent within itself and with the original teachings of Christ as revealed in the Bible. It had to present a pattern for Christian living consistent with the teachings of Christ and practical for the social structure of our day. It had to provide a form of worship and ritual in keeping with the Master's sublime simplicity. And, of course, it had to resolve the question of authority and provide a legitimate priesthood.

But the Restoration did more than this. While the form and pattern of the Restored Church had to be consistent with its earlier counterpart, this was a new age and the Restoration was to occur on a new continent. As part of the Restoration, the world was to discover that God had not denied the knowledge of His Gospel to those who had lived on this Western Hemisphere; and the release of their record, preserved for centuries, was appropriately a part of the whole Restoration pattern, giving us two parallel scriptures, one for each continent.

And besides, the Restoration was to occur at

*(Concluded on page 155.)*

\*Excerpted by permission from Bennett, Wallace F., *Why I Am a Mormon*, 1958 edition; Thomas Nelson & Sons, New York, New York; pages 28-36.

## STRAIGHT HOME...?



**Y**EARS ago, Henry Ford, the builder of the first Ford automobile, said:

"... Booze is as much out of place in [this] new order as a horse and buggy in downtown Detroit . . . Perhaps you don't recall the old hitching post days; the streets on Saturday nights were lined with wagons and buggies, and the saloons were filled with customers. At closing time a crowd of irresponsible men backed their rigs into the streets, the horses were headed towards home, their reigns were dropped over the dash and forgotten. The horses were sober! . . . Automobiles won't go straight unless they are driven straight, and they don't know the way home. An industrial order that has discarded the reigns, dashboard and a team that knows the way home can't afford to line its highways with 'regulated liquor shops' — not with a forty horsepower motor under the toe of the drinking citizen."<sup>1</sup>

In the quarter century following repeal of the 18th Constitu-

tional Amendment for the United States, the increase in drinking has kept pace with the increase in the number of cars and with tragic results!

Each of us should express our thanks to a loving and considerate Heavenly Father who gave us our Word of Wisdom which says:

*... In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation — That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, . . . (Doctrine and Covenants 89:4, 5.)*

—General Superintendent  
George R. Hill.

### One-sided Propaganda

**Y**OU cannot buy space to advertise the evils of strong drink and to urge sobriety upon the people in journals that have sold out to the liquor traffic. You cannot obtain time on a radio station or a chain for the purpose of telling the truth about nicotine or whisky when the stations sell time to the booze traffic. You cannot obtain a minute of time for a television program regarding the good health status of total abstinence and freedom from smoking when the stations have

contracts with the liquor traffic and the nicotine vendors.

Should you have any doubt about this, try to get even a spot on any of these stations. What does this amount to? Certainly it is the most tyrannical form of public corruption that man has yet devised. Evil has a one-sided presentation. The good people do not have a chance to witness for the welfare of children, young people or adults.

The commercial system which controls the public distribution of entertainment and communications is an immoral monopoly against which all the millions of Christians and the hundreds of thousands of churches are apparently helpless. We are surprised that there has not arisen in this country a moral force strong enough to awaken the conscience of all citizens to this biased and monopolized system of public corruption.

It now has such a hold upon this country that the conscription of children to pernicious habits and soul-destroying drunkenness and nicotine addiction can proceed without corrective counteraction. When will the moral forces of this country do their duty to God and posterity?

<sup>1</sup>Reprinted by permission from *The Watchman-Examiner*, Nov. 5, 1959.

(For Course 25, lesson of September 4, "The Lord's Standard of Living," and lesson of August 21, "The Lord's Intended Use of Wealth"; for Course 16, lesson of December 4 and 11, "Church Program for Material Needs of Members"; and for all Gospel teachers.)  
<sup>2</sup>Hilburt, Emma Kidd. "Something Must Give," *The Union Signal*, Feb. 13, 1960; page 3.

## A Testimony on Tithing

THIS testimony was told to me by Bishop John Fetzter before the beginning of Bonneville Stake High Priests' meeting Mar. 7, 1960. Appropriately presented, it will enrich the teacher's lesson. Conscientiously applied, its message will enrich the student's life.

Said Brother Fetzter:

"I was baptized a member of this Church 60 years ago in Germany by Elder J. Percy Goddard. At that time I was working and saving to get money to put me through another year at college.

"During the confirmation ceremony I was told that thereafter I should live up to all the principles of the Gospel, which included keeping the Word of Wisdom, paying my tithing and other things. I said, 'How much tithing do I owe?' I was told that tithing was 10 per cent of my annual increase.

"This came as a shock to me.

I had hardly enough to put me through that year at college without paying tithing. 'What am I to do?' I asked. I was told about the promise the Lord had made that the windows of heaven would be opened to those who paid their full tithing. I was advised to make it a matter of study and prayer.

"I did pray and study about it and found that tithing had been a principle of the Gospel since the earliest Biblical times. I finally decided after much earnest prayer to pay my tithing, even though it left me short of money to see me through that school year. I cut out one meal a day to stretch out the money I had left as far as possible.

"I was studying architecture. In the course of my studies, I was assigned with the other students to make a certain drawing. The students all handed in their drawings at the required time. After the professors had considered all the drawings, it was announced that my drawing had been so out-

standing that I was given honorable mention and, in addition, was given a cash prize. It amounted to just over the sum I had paid in tithing.

"I was elated. I remembered what the Lord had said about opening the windows of heaven to those who paid their tithing.

"Along toward the end of the year I began to run short of money. I prayed about that.

"We had been assigned to make various drawings which were handed in and graded.

"About that time I was told that a recent drawing I had made was of such excellence that the school wanted to keep it in their permanent exhibits. I was paid a sum of money for that drawing which exceeded the tithing money I had previously paid.

"Since that time I have always paid the Lord His tenth as soon as I have received my income, and I have always been abundantly blessed."

—General Superintendent  
George R. Hill.

• • •

## THE NEED FOR A RESTORATION

(Concluded from page 153.)

a point in the world's history when it was on the threshold of a new golden age. The explosive expansion of scientific knowledge was just beginning. The impact of this new knowledge on some of the old religions produced a wave of questioning doubt. But if God is truly all-knowing and a God of all truth, we should expect to find a purposeful relationship between science and religion, not a conflict. So the Restoration should give us a deeper knowledge of God's purpose than the Bible does. It should spell out in greater detail some of the

things which may have been lost or which are treated incompletely in the Biblical records.

That a Restoration has been accomplished, the Mormons believe. That conviction explains the existence of their Church, which is Christian without being either Protestant or Catholic. On its validity they rest their claim to being truly named the Church of Jesus Christ of Latter-day Saints. If they are right, we have a God-given key to Christian unity, a fullness of the Gospel which is an authoritative answer to all doubts regarding the true doctrine, and there is again on earth a legitimate priesthood with full power to act in God's name.



Times change but fundamentals endure, so . . .

## TEACH FOR TODAY and FOR ETERNITY\*

by President Marion D. Hanks  
of the First Council of the Seventy



I AM grateful to be on the program with the wonderful Sunday School people who have participated here, and I am thankful to be able to talk to you teachers on a theme which seems to me as important as any in this world. I would pray to be found not wanting, as those who have preceded me have not been.

The theme assigned me, "The Teacher in the Church Today," seems to imply that to be a teacher in the Church today is different from having been a teacher in some other era of time. I am in agreement with this implication but add in the beginning that in acknowledging change we must re-emphasize the truth that there are some things that do not change.

### Change and Choice

Several weeks ago at the Air Force Academy, I listened to a talk by Dr. Ryan, executive director of the National Health Council. He said there are two key words which, if understood, would explain much of the difficulty and affliction and apprehension in this country today. He named those two words as *change* and *choice*. He noted that the multiplicity of choices grows constantly greater, and this because of the fact that we live in a world that constantly changes and becomes more complex. He noted, for instance, that the National Health Council is able to identify more than 150 careers in the field of health alone. A recent manual listed approximately 50 newly minted names identifying scientific specializations unheard of just a few years ago, and these ranged in alphabetical order from *astrobiodynamics* to *zymocrystallography*.

Change has, of course, been indigenous to every time and clime and individual; but there is in our day a much accelerated change and, therefore, a much accentuated problem. The Church

is and must be aware of changes. The leaders and teachers in the Church must give contemporary guidance to meet the needs of the day. There must be available a stabilizing, steadying influence, a force and power which will bless individuals with capacity to meet change on a foundation of things that do not change.

### New Conditions

Let me note a few of the circumstances indicating changed conditions which teachers particularly must meet. If you have been listening to conference today and in days past, you will understand that there are forces at work which threaten us and which could destroy us if we were not conscious of them and prepared to deal with them. I will not reiterate that which has been said by Elder Ezra Taft Benson and Elder Mark E. Petersen and by each member of the Presidency of the Church. But I would like to note some changes within our country that should alert us. The Census Bureau reported that between March, 1957, and March, 1958, 33 million people, or nearly 20 per cent of the civilian population of the United States of America, changed their place of residence — that is nearly 20 per cent of all the people in America in one year's time. This is impressive evidence of the great need for us to teach eternal, undeviating truths which do not change, upon which all men may always count wherever they are.

Whatever the size of the building or its appearance or the classroom circumstances, the Church must always represent a sanctuary where love and peace and everlastingly stable and dependable things can be found; where there is no private interpretation; where truths that are understood everywhere throughout the Church are being taught; where the great mission of the Church is not obscured by emphasis on or argument about

(For all Gospel teachers.)

\*Sunday School Semi-annual Conference address given Oct. 11, 1959.

details which have no consequence in faith, and which have little meaning in the ultimate rolling forth of the kingdom of God. Too, there must be interest and love and welcome for the stranger. If 33 million people in America moved about in one year's time, then Church administrators and officers and teachers should be conscious that there must be a special, accelerated effort to seek out the members of the Church who have moved their place of residence and to reach out and bring them into the warmth of the brotherhood. For it may well be that many of those who have moved are the individuals most in need of our seeking and reaching out, perhaps some of them being unwilling themselves to find the place where they should be and the people with whom they should be.

#### **"Crash" Programs and Values**

Because of the startling developments in science and in space probing, etc., there has been a great upheaval in educational emphasis. During the past two years, I have been meeting with specialists in many fields across the land and have heard many facets of this problem discussed. I am aware, as perhaps many of you are, that there are some who are strongly urging crash programs of scientific and engineering education designed to rid the curriculum of courses which have no "practical value." They mean, I assume, those courses which are not likely to contribute to the capacity of men to destroy each other.

We know the absolute indispensability of spiritual, cultural and social values. We know that a man must be fit to live as well as to think. We understand that power without ethical, moral, and spiritual strength and responsibility can lead to brutality, wickedness, destruction and perhaps annihilation. Knowing these things, it is clear to us as teachers and members of the Church of the Lord on the earth that we must be even more concerned to teach and attempt to inculcate into the lives of the members of the Church those values and virtues which will help them hasten, not the end of man, but the accomplishment of the true ends of man as civilized, sensitive, noble, loving, morally responsible sons of the Divine Father. If there is a tremendous threat in the world imposed by an atheistic people who boast that they can out-produce, outinvent and outengineer us, the answer lies not in a mad race on their terms, but in improving the quality and caliber of the individual human being to understand what life is for and

what the purposeful, meaningful experience of mortality really represents. The Church with its high standards and its significant doctrine of the integrity and importance of the individual is more than ever vital.

#### **Universal Education**

I mention one other major change: the widespread availability of education to almost everyone who will take advantage of it. We need to face the fact that with additional widespread education comes additional conflicts. Some lose faith because religious outlook and experience have not matured with secular learning. As teachers in the Church, conscious of this circumstance, we must do everything in our power to help inspire the humility, the wonder, the worshipfulness and the sense of the eternal without which no individual's life can be truly fruitful. We must not be thought enemies to education. We must continue to encourage broad and deep education, which includes and emphasizes not alone the training and disciplining of the mind in secular matters, but gives primacy to growth and maturity in matters of spiritual significance and of service.

I know this challenge is very real, being blessed still with the privilege of some time in a classroom. We must meet it wisely, not by attempting to talk the specialized language of those who would undermine religion, but by emphasizing the contribution of the Church in matters of revealed truth, of faith, of prayer and of purposeful living. Our task is to help young people realize that if they will still seek and serve and pray and continue to grow in their understanding and mature in their experience in the Church, they will come to a stage of development when they *know* too much to believe that they have too much information to have faith.

You remember that Alexander Pope said, "A little learning is a dangerous thing, Drink deep, or taste not the Pierian spring." He also said "The increasing prospect tires our wand'ring eyes, Hills peep o'er hills, and Alps on Alps arise!" When we learn a little, we sometimes feel we know a lot; but if we earnestly continue to seek truth and are honest with ourselves, we come, after a time, to realize how little we truly do know. When one comes full circle in his searching and has gained a recognition of his limitations and his ignorance and his need for Almighty God, he is educated. John Milton said, "The end of all learning is to

*(Concluded on following page.)*

know God, and out of that learning to love and imitate Him." This we must faithfully teach our young people. We must guard against drawing into our classrooms and lessons the particularized vernacular of the secular world. It would be wonderful if we were able to learn all there is to learn in every field of human inquiry, but we cannot. Our responsibility and opportunity is to teach the Gospel of Jesus Christ with conviction and faith and with a sound understanding that nothing that is important and everlastingly true will ever contradict the revelations of God. We must have a recognition of our own limitations and of the need for us to remain humble and honest and respectful of the minds and contributions and agency of other men.

In truth these are days of much change; but my conviction is that the Church has the answers, the programs, the inspiration to help individuals meet the changes if we who teach and lead are alert, prepared, interested, faithful, loyal and devoted enough.

#### Unchanging Fundamentals of Teaching

Let me read from one of the great stories in the sacred scripture. The missionary sons of Mosiah were very successful teachers. Their experience and their example can be very important to us, for the fundamentals of their successful service have changed not at all and are applicable to each of us.

In the *Book of Alma* it is recorded:

... Yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. (*Alma 17:2, 3.*)

The sons of Mosiah had been 14 years among the Lamanites and had undergone tremendous affliction and tribulation, "both in body and in mind," and "much labor in the spirit." Note that these teachers had the spirit of prophecy and of revelation. When they taught, they taught with the power and authority of God; and they were able to influence greatly those who listened.

My conviction is that teachers today could not fail if they possessed the qualifications which characterized the sons of Mosiah. These men were faithful in the Lord and had waxed strong in the

knowledge of truth. They were men of sound understanding, and they sought and received the spirit in their work. Having been born to kingship, they had turned from evil and unrighteousness and had given themselves to the work of the Lord. They had a sense of the importance of their assignment and gave themselves to it. They searched the scriptures diligently to know the word of God. They fasted and prayed and endured through affliction and difficulty. They labored in the spirit and stayed with the task.

The foundations of good teaching in the Church have not changed. A teacher's attitude toward what we teach and those whom we teach is still of vital importance. Resourceful, creative, persistent preparation is indispensable. A capacity to observe in the world around us and the experiences of every day the lessons of life which can be related to the lives of those whom we teach is invaluable. Energy and enthusiasm and conviction and love are fundamental to a good teacher, and so is personal knowledge of the students and their circumstances. Binding all of these together is the teacher's testimony and sincerity and example. President McKay is quoted as having said that there are three important things about a teacher: what he *teaches*, what he *does* and what he *is*.

#### Personal Example

Do you recall the story of Don Quixote? Quixote was a bombastic individual who once delivered a sermon to his groom, Sancho Panza, on the divinity within man. When Quixote finished, Sancho yawned and said: "He teaches well that lives well; that's all the divinity I can understand."

There may be some of these youngsters or adults who do not respond with spiritual maturity to the Joseph Smith story or an account of the redeeming sacrifice of Christ, but I doubt that there is one who does not know whether his teacher is sincere and consistent in his own life.

God bless you. I believe you have the most significant and enjoyable and rewarding job in all the world — and one of the most difficult. I do not believe you can succeed in it without the Spirit of the Lord. I do not believe you can communicate conviction without paying the price to get conviction for yourself. Of all the things for which I am thankful, nothing is more important to me than having the privilege of being a teacher in the Church of Jesus Christ on the earth in these latter days — these challenging days of change and choice. In the name of Jesus Christ, Amen.



## "The Sermon on the Mount"

### THE STORY

"At some time very near that of the ordination of the Twelve, Jesus delivered a remarkable discourse, which, in reference to the place where it was given, has come to be known as the Sermon on the Mount. . . Some portions of this comprehensive address were expressly directed to the disciples, who had been or would be called to the apostleship and in consequence be required to renounce all their worldly interests for the labors of the ministry; other parts were and are of general application. Jesus had ascended the mountain side, probably to escape the crowds that thronged Him in or near the towns. The disciples gathered about Him, and there He sat and taught them. . .

"The Beatitudes are directed to the duties of mortal life as a preparation for a greater existence yet future. In the kingdom of heaven, twice named in this part of the Lord's discourse, are true riches and unfailling happiness to be found. The kingdom of heaven was the all-comprizing text of this wonderful sermon; the means of reaching the kingdom and the glories of eternal citizenship therein are the main divisions of the treatise.

"The Master next proceeded to instruct with particular directness those upon whom would devolve the responsibility of the ministry as His commissioned representatives. 'Ye are the salt of the earth: . . .' said He. . . 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' (*Matthew 5:13, 16.*)

". . . The next section of the sermon deals with the superiority of the Gospel of Christ over the law of Moses, and contrasts the requirements of the two in particular instances. . .

"Then gave He unto those who sought wisdom at His feet, a model prayer, saying: 'After this manner therefore pray ye: . . .'

". . . The transitory character of worldly wealth was next contrasted with the enduring riches of eternity. . . 'For where your treasure is, there will your heart be also.' (*Matthew 6:9, 21.*)

". . . They were told to trust the Father for what they needed, taking no thought of food, drink, clothing, or even of life itself, for all these were to be supplied by means above their power to control. . .

*(Concluded on opposite back of picture.)*

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(For Course 10, lesson of May 8. "The Sermon on the Mount"; for Course 14, lesson of June 12. "When Ye Pray . . ."; for Course 2, lesson of July 10. "We Pray to Our Heavenly Father in the Name of Jesus Christ"; and for all Junior Sunday School teachers.)





From an original oil painting  
by **Carl Bloch**

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## The Sermon on the Mount



## "The Sermon on the Mount"

### THE STORY (Continued)

" 'Judge not, that ye be not judged,' He admonished, for, according to one's own standard of judging others, shall he himself be judged. . .

"That their supplications would be heard and answered followed as a rich promise. . . 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.'

" . . . The Sermon on the Mount has stood through all the years since its delivery without another to be compared with it. No mortal man has ever since preached a discourse of its kind. The spirit of the address is throughout that of sincerity and action, as opposed to empty profession and neglect. In the closing sentences the Lord showed the uselessness of hearing alone, as contrasted with the efficacy of doing. The man who hears and acts is likened unto the wise builder who set the foundation of his house upon a rock; and in spite of rain and hurricane and flood, the house stood. He that hears and obeys not is likened unto the foolish man who built his house upon the sand; and when rain fell, or winds blew, or floods came, behold it fell, and great was the fall thereof.

"Such doctrines as these astonished the people. For His distinctive teachings the Preacher had cited no authority but His own. His address was free from any array of rabbinical precedents; the law was superseded by the Gospel: 'For he taught them as one having authority, and not as the scribes.' (*Matthew 7:1, 12, 29.*)"<sup>1</sup>

### THE PICTURE

Here Jesus, the Christ, is seen as He delivers the Sermon on the Mount to His disciples. The disciples have followed Him from many parts of Palestine and apparently have come from all walks of life.

The doctrine taught by Jesus was different from what they had previously heard, "For he taught them as one having authority, and not as the scribes." (*Matthew 7:29.*)

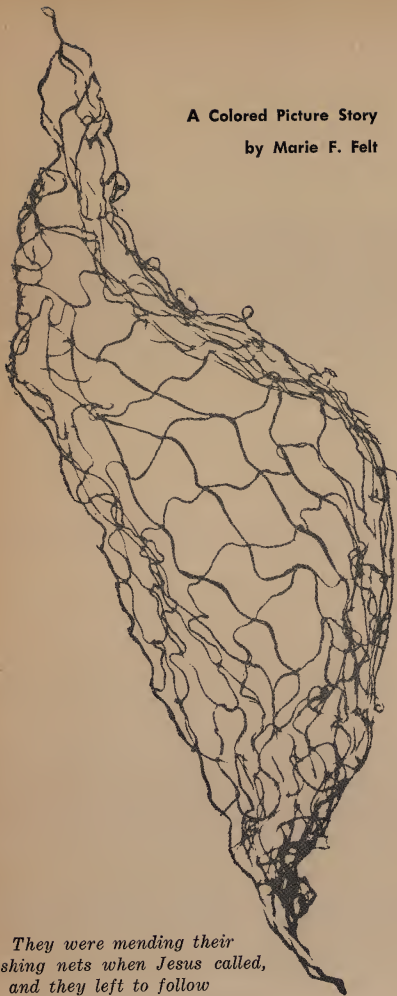
The Sermon delivered on the mount is considered one of the greatest of all time.

—Marie F. Felt.

<sup>1</sup>Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 230-246.

A Colored Picture Story

by Marie F. Felt



*They were mending their  
fishing nets when Jesus called,  
and they left to follow  
Him and to become fishers  
of men with a Gospel net*

## THE SERMON ON THE MOUNT

*Blessed are they which do hunger and thirst after  
righteousness: for they shall be filled. —Matthew 5:6.*

**O**NE day as Jesus was walking by the Sea of Galilee, He saw two men casting their nets into the sea, for they were fishermen. One was named Simon Peter and the other was Andrew, Peter's brother. Speaking to them Jesus said, "Follow me, . . . And they straightway left their nets, and followed him."

As they went on together, Jesus noticed two other brothers who were also fishermen. They were James and John, the sons of Zebedee. They were mending their nets when He called them. "And they immediately left the ship and their father, and followed him."

As Jesus went about all Galilee teaching and preaching and healing the sick, His fame spread to other parts of Palestine. "And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan." (*Matthew 4:18-25.*)

One day as Jesus saw the great crowds coming toward Him, ". . . he went up into a mountain: and when he was set, his disciples came unto him:"

As they sat eagerly waiting to hear more, Jesus ". . . opened his mouth, and taught them, . . ." (*Matthew 5:1, 2.*)

We all like people to be good to us, don't we? We like them to play fair — to be honest and give us what is rightfully ours. We like them to be truthful, too. We like them to keep the promises they make to us. When they do this and we do it to them in return, we are remembering one of the things that Jesus taught that day on the mountain. He said, ". . . whatsoever ye would that men should do to you, do ye even so to them: . . ." (*Matthew 7:12.*) Sometimes people call this the "Golden Rule."

Another thing that Jesus said was: "Let your light so shine before men, that they [meaning other people] may see your good works, and glorify your Father which is in heaven." (*Matthew 5:16.*) Jesus meant that if each of us will live and do the things that our Heavenly Father would like us to do, other people will admire us and will want to be like us. Wouldn't it be wonderful if we could do this?

(For Course 10, lesson of May 8, "The Sermon on the Mount"; for Course 14, lesson of June 12, "When Ye Pray . . ."; for Course 2, lesson of July 10, "We Pray to Our Heavenly Father in the Name of Jesus Christ"; and for all Junior Sunday School teachers.)

On this day Jesus also told everyone to forgive other people for any wrong they have done. If we will do this, He said, our Heavenly Father will remember and forgive us when we make a mistake.

He also told us not to become angry with our families nor our friends nor with any other people. When we are angry, we are not pleasing our Heavenly Father. It is not even good for us. When we are angry, we often say and do things for which we are very sorry.

If people are in need and we give them things that will help them, Jesus said we should not tell other people about it. Let it be our secret and let us enjoy the happiness that a good deed brings.

In the teachings of that day on the mountain we find what are known as the Beatitudes. They are wonderful, too. Among them Jesus said, "Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9.) You and I can be peacemakers, can't we? Sometimes our little brothers and sisters and even our friends get angry with each other and quarrel. If we try hard and think fast, maybe we can find a way to help so that everyone will be friends again. If we do, our Heavenly Father will be very pleased.

Do you remember to pray each night and morning? I hope that you do. It is good to tell our Heavenly Father that we love Him and that we are grateful for all our many blessings, isn't it? In order that we would know just how to pray, Jesus gave the people on the mountain a pattern for prayer. It is one that all of us may follow. He said, "After this manner therefore pray ye: *Our Father which art in heaven, Hallowed be thy name. This is the way to begin our prayer.*

*"Thy kingdom come. Thy will be done in earth, as it is in heaven."* This means that we will try to do everything that our Heavenly Father has asked us to do, just as it is done in heaven.

*"Give us this day our daily bread."* We know that what we eat or drink is ours because our Heavenly Father permits us to have it. It is He who causes it to grow and develop in such a manner that it becomes good food for us.

*"And forgive us our debts, as we forgive our debtors."* By this He means that if we are kind enough to forgive others, then we may expect our Heavenly Father to be willing to forgive us.

*"And lead us not into temptation, but deliver us from evil: . . ."* If we keep His commandments, our Heavenly Father will help us so that we will not do nor want to do the things that we should not do. This means that we will do the things that He has asked us to do. If we get in trouble, we may ask our Heavenly Father to help us.

*"For thine is the kingdom, and the power, and the glory, forever. Amen."* When we say this we are letting our Heavenly Father know that we give Him credit for all that is good on this earth. We are also in this way saying "thank you" to Him for being our Father and for being so good.

Would you like to hear the prayer again? Perhaps after I say it for you, you would like to say it with me again.

*" . . . Our Father which art in heaven, Hallowed be thy name.*

*Thy kingdom come. Thy will be done in earth, as it is in heaven.*

*Give us this day our daily bread.*

*And forgive us our debts, as we forgive our debtors.*

*And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."* (Matthew 6:9-13.)

When Jesus finished teaching the people these and many other things, the great crowd was astonished. Never before had anyone talked with them as He did. "For he taught them as one having authority, . . ." (Matthew 7:29.)

After He had finished, Jesus came down from the mountain, but even as He left, great crowds followed Him. Always they wanted more.

#### References:

1. Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 230-246.
2. Series on the Beatitudes, written by the General Authorities of the Church; *The Instructor*; April to November, 1956.

#### How To Present the Story:

In the April, 1960, issue of *The Instructor* are small reproductions of the May issue center spread picture, "The Sermon on the Mount." On the back of each picture are printed the words of the Saviour known as the Beatitudes, as recorded in *Matthew 5:3-12*.

After having presented the story on Jesus' Sermon on the Mount, using the center spread picture to tell the story, the teacher may give each child in her class one of the small, colored duplicates of the center spread picture. These can be taken home and will help the children to remember the story.

For those teachers whose classes number more than eight students, additional copies of the April *Instructor* may be purchased from the Sunday School office, 50 North Main, Salt Lake City 11, Utah, for 35 cents a copy; or additional sheets of these pictures which are not being used by other members of your ward may be obtained.



## Purpose in Gospel Teaching



"Take care of your children. They are the hope of Israel."

AMONG the last words of the Saviour, as recorded in the New Testament, were those spoken to Peter, whom Jesus loved and to whom He gave the charge of carrying on His great and important work. Those words were, "... Feed my lambs ... Feed my sheep." (*John* 21:15, 16.)

Today teachers of the Gospel are charged with this same responsibility, and the purpose of this charge is unchanged. "The big purpose in Gospel teaching — there is but one purpose — is to make every lesson taught contribute to the exaltation of all who are in attendance."<sup>1</sup>

Only through catching the vision of this great objective and through dedication to it can a teacher help his students achieve eternal life.

This teaching begins with the children. With glimpses of the creation, of the family living, and of the concepts of a Heavenly Father developed through prayer, these children's knowledge of the Gospel grows as they are taught during each Sunday School course.

As their hearts are touched through the knowledge they gain, they begin to realize the meaning of the words of the Master:

... I am come that they might have life, and that they might have it more abundantly. (*John* 10:10.)

President Joseph F. Smith gave the counsel to "Take care of your children. They are the hope of Israel, and upon them will rest, by and by, re-

sponsibility of the bearing of the kingdom of God in the earth."<sup>2</sup>

Echoed in this counsel are the words of the Master uttered in prayer centuries ago:

*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

*I have glorified thee on the earth: I have finished the work which thou gavest me to do. (*John* 17:3, 4.)*

Thus Jesus prayed to the Father at the completion of His earthly mission. He had taught with dedication and power the plan of salvation.

With strict obedience to the Father's will Jesus magnified His calling. He began His work early. At the age of twelve He asked His worried parents, "... Wist ye not that I must be about my Father's business?" (*Luke* 2:49.)

With stories, parables and simple statements of great truth, He related His teachings to the lives of His listeners. He taught forgiveness as a mob was about to stone a woman who had sinned. "... He that is without sin among you, let him first cast a stone at her." (*John* 8:7.)

On this occasion, as on others, Jesus led the crowd to examine their own hearts and minds. With clearer vision these people learned to forgive, or at least not to condemn, as the stones they held slipped silently from their hands.

The purpose in Gospel teaching can only be achieved when there is application of the knowledge obtained and when behavior is changed in the lives of the students for the better.

Great is the joy of the teacher when these changes are evident. Every teacher can become more effective through dedication and preparation and by following the pattern set by the Saviour.

God's message to Gospel teachers today is:

... O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (*Doctrine and Covenants* 4:2.)

Jesus, the Master, magnified His calling. He glorified His Father in heaven. He touched the hearts of His learners. Every lesson He taught contributed to their exaltation.

Reflect the spirit of the Master in *your* teaching!

—Addie J. Gilmore.

<sup>1</sup>Woodruff, Asahel D., *Teaching the Gospel*; Deseret Sunday School Union Board, Salt Lake City, Utah; page 109.

<sup>2</sup>Smith, Joseph F., *Gospel Doctrine*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; page 354.



# SUPERINTENDENTS' PAGE

## Answers to Your Questions

### Who Opens Mission Sunday Schools?

Q. Each Sunday morning our Sunday School superintendency has to wait on the branch presidency to open the Sunday School. This causes us to be late starting. Any advice you might give us concerning this problem will be of great help and importance.

—Southern States Mission.

A. The branch Sunday School is under the direction of the branch presidency. He oftentimes delegates to the superintendent the responsibility of opening the school and welcoming those who are in attendance. Suggestions for cutting down the volume of announcements are contained in "Suggestions for Mission Sunday Schools" and in *The Instructor*, December, 1959 issue.

### How Are Enlistment Contacts Reported?

Q. Has any method of making written reports on enlistment contacts been tried and proved successful?

A. Some of the Sunday Schools in the East Los Angeles Stake are using with success a written enlistment contact report which reads:

Date ....., Course No. ...., Person Contacted .....,  
Address ....., Phone ....., How was contact made?  
By personal visit ....., By card or letter ....., By  
telephone call .....  
Comments ....., Signed .....

—Superintendent Lynn S. Richards.

## Memorized Recitations

COURSE No. 6  
for July 3, 1960

To be memorized by students in Course No. 6 during May and June, and recited in the worship service July 3 (taken from Course No. 6, *What It Means to Be a Latter-day Saint*):

"We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost."  
—First Article of Faith.

COURSE No. 12  
for July 3, 1960

To be memorized by students

in Course No. 12 during May and June, and recited in the worship service July 3 (taken from Course No. 12, *The Church of Jesus Christ in Ancient Times*):

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be

your joy if you should bring many souls unto me!"

—Doctrine and Covenants  
18:15, 16.

### COMING EVENTS

May 8, 1960

Mother's Day

• • •

June 5, 1960

Sunday School

Sunday Evening Program

• • •

June 12, 1960

"Bring-a-Friend" Sunday

## The Deseret Sunday School Union

GEORGE B. HILL, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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HUGH E. BROWN, Adviser to the General Board.

by Jennie B. Rawlins

**T**HOSE people who accomplish most in life have no more time than others, but they have cultivated the philosophy that time should be used — not spent. There is purpose behind their actions, and they do not waste precious moments.

A great deal is said against time which is wasted because it yields neither pleasure nor profit to anyone.

Time spent in idle gossip is wasted.

Time spent in waiting for others or in worry or remorse is often a total waste.

Rather than allowing anxiety to build up while waiting for others who are late, use this time instead as blessed release from pressure and tension — a time to relax, reorganize the thoughts and permit peace and order to seep into the mind. Then this time will be wisely used. Many men, instead of being tense and anxious while waiting for the traffic lights to change, use that moment to relax their hold upon the steering wheel and ask themselves why they are hurrying.

## **TIME SHOULD BE USED, NOT SPENT**

If time spent in worry and remorse would lead to a reconsideration of the cause for worry and a determination to do better in the future, that time would not be wasted.

Though not totally wasted, much time is lost needlessly. Time spent in ferreting through a host of disorganized materials to find the item needed, in doing things the wrong and inefficient way, in procrastinating, in waiting on others who are capable of serving themselves, is time that could be used to much greater advantage.

Perhaps the most valuable time is the leisure moment. In it the inner sensibilities can either be enhanced or degraded. Cultural levels can be raised or lowered. Today fine literature, good music and wholesome, up-building, leisure-time pursuits are available to all. And leisure time can be used in cultivating a taste for the truly fine, bringing into lives a richness and fulness of joy only these worthwhile things can lend.

(For Course 10, lesson of July 10, "The Full Measure of Service"; and for Course 25, lesson of September 4, "The Lord's Standard of Living.")







*Throughout his life, Albert Schweitzer has radiated respect and reverence for all living things. In obedience to God's commandments, he never destroys wantonly, but is dedicated to the preservation and improvement of life.*

# Reverence for Life

**Requires Obedience to the Ten Commandments**

*by Lowell L. Bennion*

**Introductory Note:** The purpose of this effort is to indicate how the Sixth, Seventh, Eighth and Tenth Commandments can be taught to children 10 and 11 years of age in such a way that they will see the application of these commandments in their own lives today. This indeed is the primary goal of all Gospel teaching — to help people understand, love and live the principles of the Gospel.

To achieve this goal we must do two things: (1) Keep our students in mind, remembering that 10 and 11-year-olds do not think very abstractly. They prefer something concrete, adventurous and within the range of their experience. (2) Prepare a lesson in a way that will interest them in an idea. This calls for imagination and inspiration on the part of the teacher.

In teaching about the Sixth and Seventh commandments, for example, we must keep in mind that boys and girls of 10 and 11 are not likely to kill. Therefore, our aim should be to help them cultivate attitudes and ways of behaving which will preclude their killing or committing adultery in their teens and in adult life when the temptation will be greater. The author of the Sunday School manual, *Old Testament Stories*,<sup>1</sup> wisely sets as the objective of the lesson on the Sixth and Seventh Commandments the development of self-control. Self-control is not developed by talking about it, but it is the fruit of certain basic loyalties cherished by an individual. An attitude of respect or reverence for life is one thing that will help a person to exercise self-control in human relations. Therefore, the enrichment material for this lesson will seek to cultivate this feeling of respect for life.

Begin the lesson concretely by telling the story of Genghis Khan's killing of his pet hawk. This story could be enriched by telling a little bit of the life and career of this famous conqueror. Life was cheap to him. (See any good encyclopedia.)

By way of contrast, tell something of the life of Albert Schweitzer.

(For Course 8, lesson of July 3, "The Sixth and Seventh Commandments," and lesson of July 10, "The Eighth and Tenth Commandments"; for Course 6, lesson of May 1, "Clean—and We Are Respected Everywhere"; and for Course 25, lesson of August 14, "Wealth Is Relative to Human Desires," and lesson of September 4, "The Lord's Standard of Living.")

<sup>1</sup>Merkley, Marion G., *Old Testament Stories*, 1946; Deseret Sunday School Union Board, Salt Lake City, Utah; pages 75-78.

### The Sixth and Seventh Commandments

LIKE many other lads, Albert Schweitzer grew up in a beautiful village in Alsace, France. He loved books and the great out-of-doors. Our Father in heaven blessed Schweitzer with great energy of mind and body. He loved to run through the fields and to hike in hills and forests. In two ways, however, he was different from most boys. He loved to read books, and when other boys threw rocks at birds and rabbits, he refused to join in their "fun." Even as a young lad of 9 or 10, when he saw birds and animals suffer he would hurt inside.

When Albert Schweitzer grew to manhood he became a famous organist, a minister and finally a medical doctor. Then he left his beloved France and went to central Africa. There he built a simple and rough sort of hospital where he could treat the sick colored people who knew nothing of hospitals, doctors nor medicines. Albert Schweitzer is now about 85 years old and is still living in Africa healing the sick. Many people from all countries have gone there to help him.

Albert Schweitzer does not kill animals, birds nor any form of life unless it is absolutely necessary in order to save human lives. In his village one can find many birds and animals — cats, monkeys, goats — which live there as pets and without fear.<sup>2</sup>

Our Father in heaven created the world and placed all manner of life on the earth to enjoy it. He does not want man to hurt and kill animals and people needlessly. He would rather have us show respect for life as Albert Schweitzer does.

(Invite the class to name some ways in which we kill animals and people carelessly, thoughtlessly and needlessly. The following are two examples, not uncommon.)

On a trip to the Eastern United States one summer recently, we stayed at a motel near Lake Ontario. In the evening, while sitting in chairs looking toward the lake, we heard shooting again and again. Finally, we located a young man hiding in the tall grass until a flock of birds would fly over his head; then he would stand up and shoot the birds. It was not the hunting season, nor was he shooting to get meat for his family. He simply shot for the fun of killing. Some of the birds were only wounded and fell in the tall grass to suffer and die.

Young boys and girls sometimes get behind the steering wheel of a car. What a thrill to drive fast and to take chances! As they speed down the highway or through town, they have no thought of hurting anyone. But what is the result many

times? In America, youths between 16 and 18 have three times as many driving accidents as married people over 25; and their accidents are much more serious.

When the Lord said to ancient Israel, through Moses, "Thou shalt not kill," he was speaking to us today, too. He wants us to have respect for life and to do the things that will help people and not hurt them.

#### Class Activity:

Think of ways in which boys and girls can save life today. (Invite the class to help. The following ideas may be suggestive):

1. Learning and teaching traffic laws (Junior traffic police).
2. Taking driving lessons (later on).
3. Helping the blind or aged across the street.
4. Feeding birds in the wintertime.
5. Helping injured animals.
6. Keeping an eye out for little children who might be seen running into the street.
7. Learning how to swim.
8. Learning how to administer first aid, including artificial respiration.

### The Eighth and Tenth Commandments

WHY do children steal? Most often it is because they covet; they have a strong desire for something others possess which they themselves do not own. Coveting follows a person's awareness of his own lack, of his insufficiency both in material things and in spiritual assets.

A teacher can assist a child not to covet and not to steal by helping him find himself in life. If a child knows he is loved; if he has learned to succeed in school and on the playground; if he has acquired skills, such as reading, playing a musical instrument, learning Boy Scout crafts, he will gain a feeling of worth and self-respect. This feeling will remove most of the cause of covetousness and stealing. A boy (and this applies equally to a girl) who does not find himself, whose basic human and spiritual needs are not satisfied by love, achievement and creativity, will be sorely tempted and sometimes driven to covet, steal, commit adultery, bear false witness and even to kill in his blind way of trying to satisfy his own soul.

Hence the great need for teachers to think of the whole boy and girl — to be a loving friend, to help the child achieve and to find good things in his own life of which to be proud. Influencing a child's behavior is not accomplished primarily by preaching nor rational persuasion in the classroom. A child must feel good about his own life before he can show respect for others.

<sup>2</sup>Pictures from the library of Schweitzer's activities in Africa would fascinate the class. If possible, obtain: Anderson, Erica, *The World of Albert Schweitzer*, Harper & Brothers, a book of photographs.

# "THANKS FOR THE SABBATH SCHOOL"



Senior Sunday School Hymn for the Month of July

"Thanks for the Sabbath School"; author, William Willes; composer, James R. Murray; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 177.

To whom do we render thanks for the Sabbath School in this hymn? Do we thank the superintendent or the bishop or perhaps the chorister? Of course, it is clear enough that it is to One who dwells on high that we render our thanks for all our many blessings. Then let us see to it that we turn our thoughts in the direction of Him from whom all blessings flow.

Our Father in heaven will not ask us the color of our clothes nor any other triviality. He will look into our hearts to see if we are truly singing to Him. Offering our hymn to God is a thrilling experience. We choristers are going to suggest and encourage this kind of attitude in our hymn singing. We will certainly not wish to detract from this primary purpose during our hymn renditions.

Again it is recommended that we pay scant attention to the music. We know this tune well, and have sung it for so many years that there is no valid reason for having to drill it in any way.

But the quality of our hymn singing can be greatly improved. We choristers will first of all set a moderate tempo so that everyone will be comfortable. The organist might, if he can, write

out the music one step lower into the key of E flat. This would reduce the exertion needed for the several high notes. Since this music was written, our instruments have been raised in pitch, a change which has not happened to our singing voices.

Think of the message! This, and nothing else, constitutes the hymn. It includes: "May we endeavor through life's devious way, . . ." "Now in the morning of life . . ." — and who is not in the "morning of life"? We all are, since life is indeed and truly everlasting. "Each virtue to cherish, . . ." "True wisdom display . . ." and many others. Thus we will sing joyously in worship before our Heavenly Father.

President Brigham Young in his day ordered that the Tabernacle organ be of finest quality and promptly ready for the first services in that edifice, "so that the Gospel may be sung into the hearts of the people." Let us sing the Gospel into our hearts today, so that our hearts may be permanently colored therewith, to guide us through all the changing scenes of life.

Special suggestion: Sing *fortissimo*, joyously, with complete conviction and sincerity. At least three-fourths of the people should sing the melody. Still better, everyone sing the tune. The men will sound like trombones in the great melody which accompanies this hymn.

## In Answer to a Letter:

Dear Sister Higgins: What makes your letter especially interesting is that my first piano teacher also felt that I should not spend time in learning to play hymns and that I should concentrate exclusively on the lesson exercises she gave me.

Well, I was seven years old and so interested in the hymns which I heard sung in our branch meetings that I practiced them first every day and did my lesson work afterward. My teacher never found this out. My playing for the choir, the Sunday School, the choir practice when I was just eight years old, gave me much incentive to practice well and thoroughly; and my teacher took all the credit for my good work. But most of the reason

for my good work was the incentive I got from playing in Church meetings.

So there you are. There are two points of view. I rather incline to the thought that playing in Church meetings will stimulate thoughtful and earnest practice because the results are immediately usable. Encourage students to learn to play our hymns; and when they are ready, let them play wherever they can be useful thus giving them an outlet for their tediously won ability as pianists or organists.

With every good wish,

Sincerely yours,

—Alexander Schreiner.



## Junior Sunday School Hymn for the Month of July

"Lord We Thank Thee"; author and composer, F. Remsen; *The Children Sing*; No. 35.

During Christ's ministry here on earth He often gave thanks to His, and our, Creator. Sometimes we give children the impression that they must do many obliging things because they are small and immature. It should be part of their religious education to know that regardless of how large they grow physically or how much they are looked up to in their homes, in their professional life, in the Church or in a community, they still have a debt of gratitude to their Heavenly Father for the many wonderful things they enjoy that no one else can supply.

The phrases in this hymn of thankfulness are short; therefore it can be sung at a slower tempo than many hymns or songs. The text has words within a small child's vocabulary so that no explanations of terminology are necessary. The words and melody fit well together, which helps to simplify the teaching of the hymn. Singing this hymn should be a very satisfying experience for children — singing their thankfulness to their Heavenly Father for the things they enjoy and usually take for granted each day.

The text of the hymn, "Lord We Thank Thee," has good prayer form for children in that it definitely states many things for which they are thankful; then it asks help to perfect their daily lives.

May we feel the message of this hymn as we teach it to these precious little souls.

### To the Chorister:

Use a very small portion of the time to build a background for this hymn. Then teach it by rote, using the interval beat pattern to help children establish correct pitches. It is such a simple hymn that eventually the Junior Sunday School children should be able to sing it without singing help from either the conductor or the teachers.

Children are thrilled when they can perform a task without help. Let them enjoy this thrill. Maybe

the visual aids used for building a background will be useful again in helping them remember which phrase comes next.

### To the Organist:

Carefully observing the tied and half notes which should be held while playing other parts can make this a beautiful hymn instead of a march tempo song. Have the accompaniment well prepared so that it will add beauty to the hymn after the children have learned it unaccompanied.

—Mary W. Jensen.

## July Sacrament Gems

### FOR SENIOR SUNDAY SCHOOL

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God."<sup>1</sup>

<sup>1</sup>3 Nephi 9:22.

### FOR JUNIOR SUNDAY SCHOOL

"Then spake Jesus again unto them, saying, I am the light of the world."<sup>2</sup>

<sup>2</sup>John 8:12.

### Organ Music to Accompany July Sacrament Gems

LENTO ALEXANDER SCHREINER

# "Go and Do Thou Likewise"

by Hazel F. Young



*With quiet understanding of human nature and with love for all mankind, Jesus taught the people, telling them to stretch forth their hands in love and service to all those in need of help. Today, too, we are told to give brotherly love and consideration to all our fellow men. We must not ignore the pleas of those requiring aid and solace.*

**J**ESUS Christ, the Master teacher, taught significant principles for living in peace and harmony with our fellow beings on this earth. He taught simply and directly, putting over spiritual messages in interesting ways. One medium He used to good advantage in His teaching was the parable.

A parable literally means "a comparison." Two stories are involved, one literal and the other figurative. A parable tells a story about common everyday things within the range of everyone's experience. At the same time, the parable compares the ordinary facts of the story with ideas which have deeper meaning and which, in a subtle fashion, run parallel with the literal story.

An analysis of the parable of the Good Samaritan recorded in *Luke* should help one to see the skill with which Jesus taught.

*And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.*

*And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.*

*And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.*

*But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,*

*And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.*

(For Course 10, lesson of July 3, "Who Is My Neighbor?"; for Course 1, lesson of June 12, "We Are Kind to Our Friends"; for Course 2, lesson of September 18, "We Make Friends When We Are Kind," and lesson of October 30, "Helping Others Makes Everybody Happy"; for Course 6, lesson of May 23, "Thoughtful—and We Bring Happiness to Others"; and for Course 14, lesson of June 5, "Jesus and the Samaritans.")

*And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*

*Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?*

*And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (Luke 10: 30-37.)*

The literal story describes an incident in which a Samaritan befriended a fellow being who had been attacked by thieves and who had been left by the roadside to die. Two other men, a priest and a Levite, passed by the victim without taking the time or the bother to question his condition or to find out if they might assist.

Jesus was subtle in his use of characters in the story. The priest and Levite were regarded as important men in a community. The priest could well be the one who attended all the ceremonial feasts, boasting that he knew the will of God and adhered strictly to it. The Levite was regarded as one who knew every significant detail of the holy ceremonies. On the other hand, the Samaritan and others like him were usually looked down upon. Samaritans, according to the Jews, were faithless traitors, enemies and people to be despised.

In the literal part of the parable, the Samaritan did that which Jesus considered to be worthy of praise. The Samaritan, the one who may not have been expected to perform in a satisfactory manner, went the "extra mile" to demonstrate love for his neighbor.

The figurative story which runs parallel with the good Samaritan's act of kindness and mercy becomes apparent. This comparison was meant for all people and not only for the Jews in the original audience. We, today, are very much in need of bestowing more brotherly and neighborly love and consideration upon our fellow men. We must not pass by those who are in need of help.

This parable, as recorded in *Luke*, can become very good teaching material in our homes and in our Church classes. "The Good Samaritan" can help wise parents and teachers develop many Gospel concepts as they put into actual living experiences the truths contained therein. Let us examine

## THE GOOD SAMARITAN

### Sixth of a Series on the Parables of Our Lord

some of these concepts and the ways in which this well-loved parable may contribute toward their development.

1. The parable of "The Good Samaritan" might be used to develop the concept: *A neighbor is a person whom we might help.* Anyone in need of help, no matter what his color, his race, his age or his condition, is our neighbor. The older lady trying to cross the street at a busy intersection could be the neighbor of a teen-ager who could watch the traffic semaphore and assist with a steady hand the unsure steps of the aged. The newcomer at school could be the neighbor of an 8-year-old youngster who orients the "stranger" to school policies and procedures, letting him know where to put his belongings and what to do when the bell rings. The lady with her arms full of packages in a supermarket could be the neighbor of a school boy who offers to assist her by holding the door open. The person who is the subject of malicious gossip may be our neighbor. The individual being falsely attacked or accused might be our neighbor. People who move into our communities and who differ culturally, linguistically, socially or financially are our neighbors. They are in need of our understanding and help. All people are our neighbors. Because of the smallness of the planet upon which we live and because of the ease with which we communicate and travel today, we must think "big" and act "big" in terms of neighborly love and understanding. Selfishness and looking out only for our own welfare can never be the answer. Our global neighbors are our responsibility, too.

2. The parable of "The Good Samaritan" may be used as teaching material to develop the concept: *We are all members of our Heavenly Father's Family.* On this earth where we have been placed for mortal existence there are many people. All of the people do not look alike nor act in the same ways, but all are the children of our Heavenly Father. The Samaritans, whom the Jews despised, were important in the sight of Jesus. He used one Samaritan in His parable, pointing out the goodness of character in this man who went out of his

way to render service to his neighbor. All people belong to our Heavenly Father's family. Wise parents and teachers in our Church classes could do much to help children, youth and adults to be tolerant and considerate of one another. Every individual deserves treatment as a human soul and a child of our Heavenly Father, and we should all motivate one another to give this treatment automatically.

3. The parable of "The Good Samaritan" could be used to develop the concept: *Service to our neighbor wins approval from the Lord and happiness for ourselves.* Jesus Christ used this parable to let a certain lawyer discover that his neighbor is someone whom he might help. In telling the story, Jesus said, "... Go, and do thou likewise." (Luke 10:37.) We, too, have been commanded to "... love thy neighbour as thyself." (Matthew 22:39.)

Service is an important part of our Gospel plan. Parents give unselfish service to children. Teachers are called to serve. All of us have been instructed to serve one another. And how do we serve? First, we attempt to understand the one we would serve. We try to discover where and in what way help may be given. This understanding of an individual's need comes easier within a small group or a family; but much effort and time will need to be engendered to understand our neighbors of other countries, of other races and of other cultures. When the needs are discovered, we serve as we attempt to supply the things needed. It may be love or more understanding for which our neighbors hunger. It may be recognition or material things which will supply the needs. In the parable of "The Good Samaritan," the dual service consisted of tender care to remove physical pain and of money to take care of material losses and expenses.

Jesus Christ taught some significant Gospel concepts through this parable of "The Good Samaritan." Can each of us put these concepts into actual "good neighborly" deeds as we follow the admonition of Jesus Christ to "Go, and do thou likewise"?



a well-planned  
campaign brought success in

# "Operation Baptism"

by Lowell R. Jackson

"How are we going to make our project a success?" That was a question which simultaneously crossed the minds of Maude Redd and Gladys Miller when the University Stake Sunday School Superintendent, C. Bob Lundell, urged every stake adviser to devise for the year some kind of project related to his stake assignment.

This was in the early part of 1959 and the two stake advisers named above were concerned with a project which would enrich the subject matter in Course 5. What was most important to the teachers? What would be of most importance to the children enrolled in this course?

There was no doubt on this point. The entire course of study was directed toward preparing the boys and girls for baptism, and the most worthwhile project the two advisers could instigate would involve this sacred ordinance. Giving every aspect of baptism full consideration, they arrived at the following resolution:

"That every normal child of baptismal age in the University Stake should be properly instructed regarding the sacred significance of baptism and should be baptized and confirmed at his or her appropriate age."

Having set this goal, Maude Redd and Gladys Miller began searching earnestly for some way to enthuse teachers and students in the project. Naturally, the first part of the resolution involved careful hours of lesson preparation and indicating to teachers all the appropriate visual aids and helps which were available. But when it came to the latter part — that of encouraging baptism and confirmation at the appropriate age — additional steps had to be taken.

The number of children of baptismal age in the stake had to be determined. To double check the roll books for possible omissions, ward clerks were contacted and asked to provide the names of all children in this age category. Then the teachers made individual contacts on all the reported names.

The next step, however, was the one that really "started things rolling." In preparation meeting the stake advisers proposed that the teachers in

Course 5 prepare plaques with the names of their children on them. A child's name would appear at first on one side of the plaque. Then, when he was baptized, it would be transferred to the other side.

"This use of plaques," reported Sister Redd near the conclusion of the project, "did more to enthuse the children than anything else."

"You find enthusiasm is caught and not always taught," added Sister Miller, "and certainly it caught on like wildfire when plaques were used in the classes. Children of this age love to see their own names before the group and are eager for the approval and recognition they may get when some accomplishment is made."

In a matter of months, many of the children in this age category were baptized and confirmed. By summer, overwhelming success was predicted. Percentages would be high by the time the year ended.

As in all projects, however, there were constant setbacks. In some of the wards of University Stake the number of boys and girls eligible for baptism was very small. The North Thirteenth and the University Fifth Wards, for instance, each had three youngsters of baptismal age. With such limited enrollment, enthusiasm on a group level would naturally be difficult to maintain. To offset this, individual instruction was a great help.

Another problem was the "split home," where one of the parents of a child was not of the Latter-day Saint faith. In some cases the child was not properly conditioned for baptism. Steady attendance was a problem and much or all of the responsibility rested upon the shoulders of the teacher.

Not quite so serious as the "split home" was the problem of "busy fathers." Many of the children wanted "Dad" to baptize them; but, on many occasions, the father was involved in so many other activities or callings that he was not available when baptisms were scheduled. This meant that the child's baptism was often postponed from one month to the other until, at the final moment, a "bottleneck" developed.

An interesting incident occurred in one of the wards during the time of this project's launching. A little German girl who had not been in this

(For Course 4, lesson of July 24, "Baptism by Immersion Is Necessary"; and for Course 25, lesson of July 24, "The Purpose of Religious Ordinances.")



Maude Redd (left) and Gladys Miller receive recognition from Bob Lundell on success of the stake baptism project.



Shawna McRay joins other newly-baptized children in presenting a program at the conclusion of "Operation Baptism."

country very long and who could not speak the English language well began attending Sunday School with one of her newly-acquired American friends. Upon being queried as to her membership, she replied: "Yes, I have been baptized."

It was, therefore, taken for granted that she was a confirmed member, but where was there proof of this? Where were her records? The ward clerk and the workers in the general Church offices knew nothing of them. To gain further information, her parents were consulted.

"Yes," they informed the teacher, "she was baptized over in Germany; only it was in the Methodist Church."

After a serious explanation, the teacher put across to these parents the point that baptism performed in the Methodist Church was not recognized in the Church of Jesus Christ of Latter-day Saints. Upon pursuing the matter further, the teacher learned that the parents had no objection to the young girl's becoming a member. In fact, they were eager to have her join since she showed considerable enthusiasm for the Church itself and enjoyed her Sunday School activities and associations so much. She was accordingly baptized the second time, only this was by immersion and not by sprinkling, in the Mormon and not the Methodist Church.

Throughout the entire project, the stake advisers checked regularly at preparation meetings to see how the teachers in the various wards were

doing, and they offered the teachers one suggestion or another on individual cases. This close contact between adviser and teacher, in most instances, became a bond of common understanding.

In the December, 1959, preparation meeting, the project was culminated in a program given by the children who had been baptized and their teachers. It was reported that 93 children in the stake had been baptized and confirmed. Although the number may not have been impressive, it represented 87 per cent of the stake's 8-year-olds who were eligible for baptism. Broken down this number included: 39 of the 41 in the Eleventh Ward; 14 of the 17 in the West Eleventh; 10 of the 11 in the East Twelfth; 4 of the 6 in the West Twelfth; 2 of the 3 in the North Thirteenth; 7 of the 8 in the South Thirteenth; 11 of the 12 in the University; 4 of the 6 in the University Second; and 2 of the 3 in the University Fifth.

Climaxing this noteworthy accomplishment, the newly-baptized children gave talks on baptism and on the Beatitudes. The entire group sang the hymn, "Tell Me the Stories of Jesus," and presented a choral reading on the Beatitudes as found in the Book of Mormon.

University Stake advisers, Maude Redd and Gladys Miller, as well as all teachers of Course 5 in the stake, should certainly be proud of the successful outcome of their project and of the service they performed for their Church and their Heavenly Father.

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to save time and money  
in genealogical research

## make a preliminary survey

by Vincent L. Jones\*

**T**HE two constituents which receive the most attention from persons engaging in genealogical research are *time* and *money*; often these factors are held in higher esteem than considerations of accuracy, completeness or proper training. Although this concept is quite fallacious, certainly the efficient employment of one's time and resources is second only to high research standards.

The greatest obstacles to the efficient employment of time and money in a research program are the *lack of proper preparation* and *duplication of effort*. Ignoring the pitfalls of inadequate training, nothing can be more frustrating than vain efforts to construct a genealogy upon a poorly prepared foundation; nothing is more disheartening and discouraging than to bring to completion a difficult phase of research, only to find upon submission for temple work that the materials have long since been on file in the Church Records Archives and the Temple Records Index Bureau.

Few indeed are those who will live long enough and exert sufficient energies to see their genealogies completed as far as existing source materials will permit. It, therefore, behooves us all to hedge against inefficiency in the genealogical efforts which we do make. One fundamental to such hedging is that which has come to be known as the *Research or Preliminary Survey*. For the individual preparing to embark upon a new research

program or to those persons who have already launched such a program without proper preliminaries, the Research Survey is a necessary consideration.

Briefly stated, the survey has as its objectives (1) the *prevention of duplication* in research effort and (2) the *laying of a sound base or foundation* upon which future research programs can be wisely constructed. The eagerness of the budding genealogist to immerse himself in ancient records of original entry will be satiated quickly enough after he has laid the proper ground work and made certain that he is not treading in research paths previously trod.

To approach these two objectives a simply stated plan or procedure has been found to be generally effective:<sup>1</sup> (a) records in the possession of relatives and friends of the family — home sources — and (b) records under the care and supervision of various departments of the Church (LDS Church Records) must be carefully and systematically sought out, examined and evaluated. Although simply stated, the successful completion of these two programs will tax the learning and perseverance of the most expert researcher.

Records in the possession of family members must be the first consideration of any genealogist; likewise, home sources are fundamental to the research survey. These sources are usually the most accessible, most complete and most readily analyzed materials of which the researcher can

(For Course 20, lesson of July 10, "First Steps in Research," and lesson of July 24, "Sharing Family Facts"; and for Courses 26 and 28, lessons of June 12 and 19, "Genealogy.")

\*Brother Jones is a researcher in the Genealogical Society of the Church of Jesus Christ of Latter-day Saints and an instructor in genealogical extension classes at Brigham Young University. He is also a member of the Genealogical Convention staff.

<sup>1</sup>For a detailed treatment of the mechanics of the Preliminary Survey see: Harland, Derek, *A Basic Course in Genealogy*, Vol. II: *Research Procedure and Evaluation of Evidence*, 1958; Bookcraft, Inc., Salt Lake City, Utah; pages 89-103.



avail himself.<sup>2</sup> Consider the number of censuses, property records, marriage registers, christening books and cemetery sources a researcher would have to examine to obtain all of the genealogical data contained in one well-kept family Bible or *Book of Remembrance*. How often does a family genealogist spend long and tedious hours and hundreds of dollars trying to locate the place of origin of an ancestor when, had he browsed through a relative's attic, he might have found an old letter, journal or diary disclosing the forgotten information? Under no circumstance should a research program begin without the careful and thorough foundation obtainable through the exhausting of home sources.

The end of research in home sources never comes; with each newly discovered generation of ancestry there opens a new line of descendants with whom the researcher must establish contact for additional home source information. With each new contact the names and addresses of others should be obtained. However, when a point of diminishing returns is reached, the researcher beginning a new project must proceed into the various records resources of the Church.

The combined collections of the Church Records Archives and the Temple Records Index Bureau, supplemented by numerous other Church records, provide easy access to a wealth of genealogical information: Records of temple work performed by a great-grandparent many years ago giving names and vital statistics which have failed to become a part of the family record, patriarchal blessings giving places of birth and names of parents, and a host of other materials<sup>3</sup> are available to the beginning as well as to the more experienced researcher. It is indeed a misfortune when costly and time-consuming research is conducted in public and ecclesiastical records (which are as difficult to search as they are to obtain) only to yield information that exists and could have been found with far less effort among the records of the Church.

<sup>2</sup>See Gardner, David E., Derek Harland and Frank Smith, *A Basic Course in Genealogy*, Vol. 1: *Record Keeping and Research*, 1958; Bookcraft, Inc., Salt Lake City, Utah; pages 257-269.

<sup>3</sup>A Basic Course in Genealogy, Vol. 1; pages 278-300.

By consulting the records of the Church Archives and the Temple Index Bureau it is usually possible (a) to determine the status of the family genealogy insofar as quality and extent of research is concerned and (b) to determine whether or not others are engaged in research on mutual lines of ancestry. It is never wisdom to assume that a compilation is complete and accurate without carefully examining the sources from which it was constructed, nor is it a pleasant experience to have records returned by the Genealogical Society with the indication that the work has all been completed at the instance of some other member of the family. This becomes particularly distasteful if one has devoted a summer vacation and the expenses of traveling great distances to obtain the duplicate information. There is work enough for everyone on a family pedigree and only costly experience is to be gained by two persons simultaneously plowing the same field of research.

In conclusion, it should be pointed out that much useful experience can be gained during the course of a research survey, experience which will be of extreme worth in subsequent research activities. Checking and rechecking, for completeness and accuracy, the materials submitted by others (*proving genealogies is an individual responsibility*) as well as the examination of their research procedures will save the beginner a great deal of time and money. The experience of seeking out home sources and LDS Church records, analyzing their contents and weighing the evidence found therein will stand the beginning genealogist in good stead as he proceeds into his own program of original research.

There are means of obtaining assistance in completing a research survey,<sup>4</sup> however, the employment of such means deprives one of most valuable "on-the-job" training. Nevertheless, the important consideration is to make certain that the Preliminary Survey is performed — and performed properly!

<sup>4</sup>The Research Department of the Genealogical Society provides assistance with searches in LDS Church Records after the individual research sources have been exhausted. The \$8 flat fee is usually sufficient to cover the sources for one line of ancestry.

# Titles and Dates of Sunday School Lessons by Courses

## 3rd Quarter, 1960

COURSE OF STUDY—1959	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1960	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion Part I	Course No. 6: What It Means To Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1960	Nursery Nearly 3, and 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson JULY 3	We Have Things That Belong To Us (27)	Saying What Is True Makes Everybody Happy (27)	Joseph Receives the Gold Plates (27)	John Taylor (24)	The Sixth and Seventh Commandments (25)	Who Is My Neighbor (25)
JULY 10	Other People Have Things That Belong to Them (28)	We Pray To Our Heavenly Father in the Name of Jesus Christ (28)	The Organization of the Church (28)	Wilford Woodruff (25)	The Eighth and Tenth Commandments (26)	The Full Measure of Service (26)
JULY 17	We Are Happy when We Share (29)	There Are Many Times When We Pray (29)	Faith and Repentance (29)	Lorenzo Snow (26)	Aaron, the Spokesman (27)	The Parable of the Talents (27)
JULY 24	We Like to Share at Sunday School (30)	Our Heavenly Father Answers Our Prayers (30)	Baptism by Immersion Is Necessary (30)	Joseph F. Smith (27)	Caleb, the Faithful Scout (28)	The Feast of the Tabernacles (28)
JULY 31	We Can Do Many Things at Home (31)	Deacons Are Young Helpers (31)	Honoring the Sabbath Day (31)	Heber J. Grant (28)	Balaam, the Covetous Priest (29)	Other Sheep (29)
AUGUST 7	We Can Do Many Things at Sunday School (32)	Babies Are Blessed by Elders (32)	The Sacrament (32)	George Albert Smith (29)	Joshua, a Worthy Conqueror (30)	East of the Jordan (30)
AUGUST 14	Other People Can Do Many Things (33)	Sick People May Be Blessed by Elders (33)	The Lord's Share—Tithing (33)	David O. McKay (30)	Review Lesson (31)	In the House of Mourning (31)
AUGUST 21	Animals and Birds Can Do Many Things (34)	Sunday Is the Sabbath Day (34)	A Deacon (34)	Our General Authorities (31)	Deborah, Israel's Joan of Arc (32)	"He That Was Lost" (32)
AUGUST 28	Our Heavenly Father Can Do Everything (35)	The Sabbath Is the Lord's Special Day (35)	The Teacher and the Priest (35)	Review	Gideon, the Humble (33)	Little Children (33)
SEPTEMBER 4	When We Experience Pain and Discomfort (36)	We Live With Heavenly Father's Children (36)	The Missionaries (36)	The Church in the World (32)	Samson, the Giant Weakling (34)	Before the Feast of the Passover (34)
SEPTEMBER 11	When Those We Love Are Away (37)	When We Know People We Love Them (37)	The Power of Priesthood (37)	The Missions—in North America (33)	Ruth, the Girl from Moab (35)	An Evening Among Friends (35)
SEPTEMBER 18	When Others Are Unkind to Us (38)	We Make Friends When We Are Kind (38)	Working Together (38)	The Missions—in Europe (34)	Eli, the High Priest (36)	A King Rides into Jerusalem (36)
SEPTEMBER 25	When We Are Ill (39)	We Feel Happy When We Forgive (39)	The Bishop (39)	The Missions—in the Pacific (35)	Samuel, the King Maker (37)	The Last Supper (37)

Numbers in parentheses are manual lesson numbers

# Titles and Dates of Sunday School Lessons by Courses

3rd Quarter, 1960

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America Course No. 19: The Articles of Faith	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (First Year)	Course No. 27: An Introduction to the Gospel	Course No. 29: A Marvelous Work and a Wonder
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 16: The Gospel Message	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (Second Year)	Course No. 26: The Articles of Faith	Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Paul Appeals to Caesar (22)	Jesus Teaches the Disciples (25)	New Light Upon Relationship of Man to God (23)	Unknown Forefathers (25)		Why Men Depend on God (69)	The Sacrament of the Lord's Supper (25)	The Sacrament of the Lord's Supper (25)
Paul Addresses a King (23)	Teachings and Miracles near Jerusalem (26)	New Light Upon Relationship of Man to God (Continued) (24)	First Steps in Research (26)		The Nature of Group Life (70)	Authority in the Ministry (26)	Authority in the Ministry (26)
Paul's Greatest Victory (24)	Parables in the Teachings of Jesus (27)	New Light Upon Relationship of Man to God (Continued) (25)	Helpful Relatives (27)		Some Considerations about Individual Growth (71)	Foreordination and Pre-existence (27)	Foreordination and Pre-existence (27)
Paul's Contributions to the Church (25)	More Parables (28)	New Light Upon Relationship of Man to God (Continued) (26)	Sharing Family Facts (28)		The Purpose of Religious Ordinances (72)	Church Organization— the Primitive Church (28)	Church Organization— the Primitive Church (28)
Review	And Yet More Parables (29)	LDS Concept of the Gospel as a Way of Life (27)	Church Records Archives (29)		Review	The Apostasy (29)	The Apostasy (29)
The Church in the First Century (26)	Two Parables on Prayer (30)	LDS Concept of the Gospel as a Way of Life (Continued) (28)	The Temple Records Index Bureau (30)		Mortal Wealth and Eternal Wealth (73)	Church Organization— the Restored Church (30)	Church Organization— the Restored Church (30)
The Church on the American Continent (27)	Near Jericho (31)	LDS Concept of the Gospel as a Way of Life (Continued) (29)	Printed Family Genealogies (31)		Wealth Is Relative to Human Desires (74)	Spiritual Gifts (31)	Spiritual Gifts (31)
Peace and then the Sword (28)	Jesus Enters Jerusalem (32)	LDS Concept of the Gospel as a Way of Life (Continued) (30)	The Earliest Known Home (32)		The Lord's Intended Use of Wealth (75)	The Bible— the Old Testament (32)	The Bible— the Old Testament (32)
The Church in the Roman Empire (29)	In His Father's House (33)	Eternal Nature of Covenants and Ordinances (31)	Selecting Place Records (33)		The Destiny of an Immortal Body (76)	The Bible— The New Testament (33)	The Bible— The New Testament (33)
Europe (30)	Farewell to the Temple (34)	Eternal Nature of Covenants and Ordinances (Continued) (32)	Ward, Branch Records (34)		The Lord's Standard of Living (77)	The Bible as a Whole (the Dead Sea Scrolls) (34)	The Bible as a Whole (the Dead Sea Scrolls) (34)
Men in Revolt (31)	The Last Supper (35)	Review	Searching in Cemeteries (35)		Review	The Book of Mormon Historical Content (35)	The Book of Mormon Historical Content (35)
Luther (32)	Gethsemane (36)	New Light on the Fall and the Atonement (33)	Birth, Marriage and Death Records (36)		Some General Facts about Homes (78)	The Book of Mormon Arrangement and Translation (35)	The Book of Mormon Arrangement and Translation (35)
New Patches on Old Clothes (33)	The Trials (37)	New Light on the Fall and the Atonement (Continued) (34)	Census and Vital Records (37)	Introduction to the Course	The Home as a Teaching Institution (79)	The Book of Mormon Authenticity (36)	The Book of Mormon Authenticity (36)

During these weeks initiate and complete plans for the coming Teacher Training course.

Numbers in parentheses are manual lesson numbers



# Preparation for Eternal Life

**Objective:** To impress the members of the Church with the importance of keeping the commandments of the Lord if they desire to obtain eternal life.

ON one occasion when Christ was teaching the multitudes on the coasts of Judaea beyond Jordan, a rich young man came in quest of instruction.

The Lord answered: (Read aloud to the class the Bible text of *Matthew 19:16-30* and *Mark 8:36*).<sup>1</sup>

We live in a material world. Earthly wealth, fleeting pleasures and the acquisition of false security are often sought at the expense of true happiness. Social ambitions and aspirations govern the lives of many. But man should be living for eternity, not for the moment. It is no sin to be rich or prosperous — the sin is forgetting the Lord.

We are commanded to seek for knowledge and understanding, but our learning should be tempered by the spirit of the Lord. "... To be learned is good," says scripture, "if they hearken unto the counsels of God." (*2 Nephi 9:29*.)

The Lord has commanded that we seek Him diligently. (See *Doctrine and Covenants 88:63*.) Perhaps the greatest fault is that our search for God and His truths is too superficial. We expect more from Him than we are willing to earn. Failure to receive His instructions can only bring condemnation.

It is written in Proverbs:

*Receive my instruction, and not silver; and knowledge rather than choice gold.*

*For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. (Proverbs 8:10, 11.)*

He who loses his life in the service of the Lord shall find it. Eternal life shall be his reward. Jacob, the Nepite prophet-teacher, said:

*... Come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.*

*And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up*

*because of their learning, and their wisdom, and their riches — yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them. (2 Nephi 9:41, 42.)*

It is the duty of parents to teach their children the doctrines of the kingdom. The Lord has commanded us to bring up our children in light and truth. (See *Doctrine and Covenants 93:40*.) Failure to teach them of the "... doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, ..." places the responsibility of the sin on the heads of the parents. Further, parents are commanded to "... teach their children to pray, and to walk uprightly before the Lord." (See *Doctrine and Covenants 68:25, 28*.)

If we seek the Lord early in life, He shall not forsake us. His spirit shall be a constant guide. The loss of the spirit through worldly pleasures and worship of the treasures of this world is difficult to regain. John Wesley said, "He who runs from God in the morning will scarcely find him in the evening."

A testimony of the Gospel requires constant nourishment. We grow through activity and study, for "That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (*Doctrine and Covenants 50:24*.) The Lord's injunction to the rich young man, "If thou wilt be perfect," required that the young man follow the Master and keep His commandments. The Lord did not despise the young man's wealth, but tested his faith to see if he loved his earthly possessions more than the Lord. The rich man had kept the Law, but when his faith was really put to a test, "he went away sorrowful: for he had great possessions." He chose the material over the spiritual. The comforts of this life had more meaning for the moment than eternity.

It is the desire of the Saviour that we become perfect. "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (*3 Nephi 12:48*.)

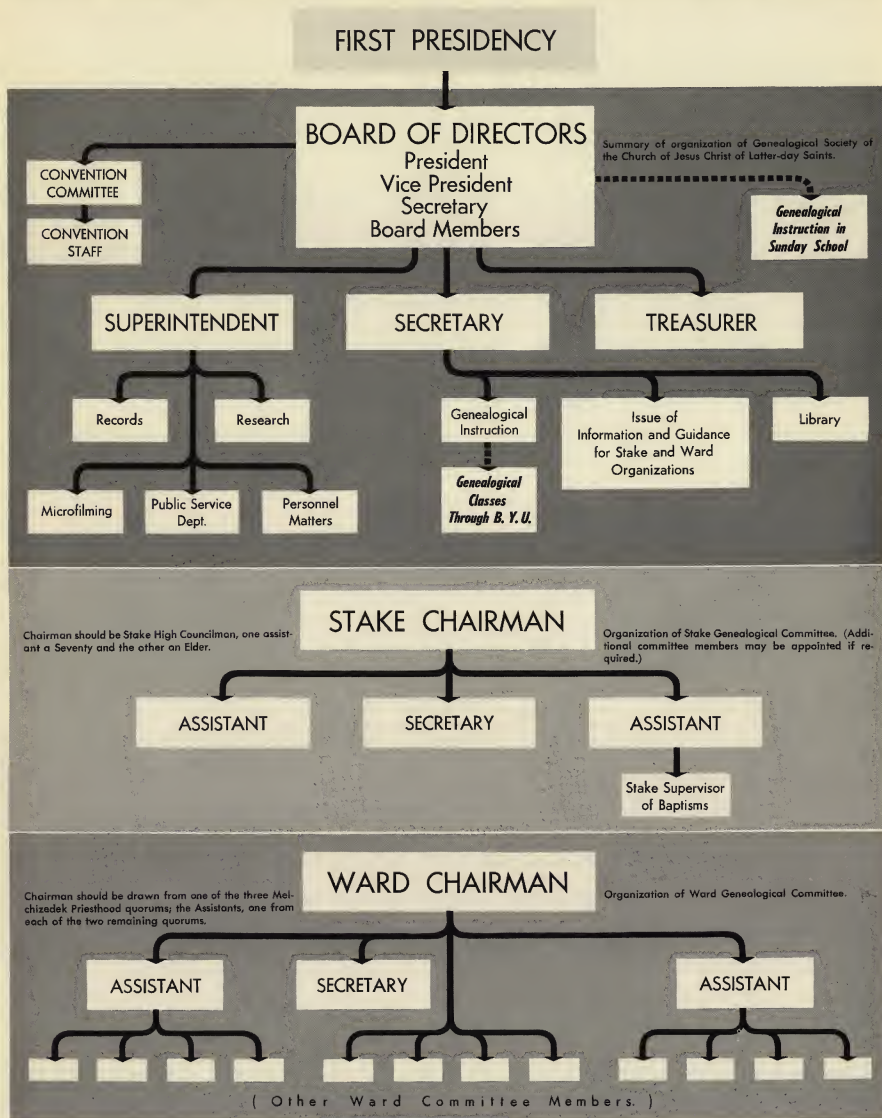
It is written:

*He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die. (Proverbs 19:16.)*

—Joseph Fielding Smith, Jr.

<sup>1</sup>According to tradition, the needle's eye spoken of was a small gate on the side of the main gate to Jerusalem. At night the main gate was locked and bolted. Those seeking entrance after the main gate was closed had to use the small gate. A loaded camel could not get through; but when the camel was stripped of its load and its pack, it could squeeze through, particularly if it knelt down to go through. The small gate is no longer there, but according to tradition, it was there in the time of Christ.

# Basic Church Organization for Genealogical Work



Notes: The Stake Chairman is answerable to the Stake President; the Ward Chairman is answerable to the Bishop.

Compiled by H. George Bickerstaff.

The Mission Genealogical Organization consists of a mission genealogical chairman, appointed by and answerable to the mission president, a secretary and such other assistants as are considered necessary. The genealogical organization for branches is basically the same as that for wards, so far as circumstances permit. (For details, see "Handbook for Genealogy and Temple Work," 1956 Edition, pages 24-27; published by the Genealogical Society of the Church of Jesus Christ of Latter-day Saints.)

(For Course 26, lesson of July 31, "Church Records Archives"; for Courses 26 and 28, lessons of June 12 and 19, "Genealogy"; and of interest to all genealogical researchers.)

← Continuous line indicates administrative jurisdiction.

← Dotted line indicates cooperation between Genealogical Society and bodies shown.

# TOP DOG

They say there are some 24 million dogs in the United States. The census takers too will tell you that our dog population is increasing almost twice as fast as the human population (15 as against 8 per cent in the past five years).

The American Kennel Club recognizes 113 breeds of dogs. Among them are the kingly Danes. We used to call them great Danes. We had one years ago, and it was like a pony running through the house and around the yard. Then there are the gallant collies, made even greater favorites by Albert Payson Terhune's *Lad: A Dog*, and Eric Knight's *Lassie Come-Home*.

And among the nation's dogs are the beagles, said to be currently the most popular of all breeds, according to Kennel Club registrations; the tough-looking boxers, the sad-eyed but lovable cocker spaniels, the prim poodles and many others.

Historians will tell you, too, that dogs have been favorites for not only centuries, but for millenniums. The Egyptians used dogs like our modern greyhounds to hunt antelopes. The Romans had for pets large mastiff-like dogs. There are over twenty references to dogs in the Bible.

The bulldog was developed in Queen Elizabeth's time to take part in the then popular sport of bull-baiting. Foxhounds rose with fox hunting in Britain and were sent to colonial America.

I recall a stately statue to his dog on the grounds of the castle-like home of Sir Walter Scott in southeastern Scotland. Yes, dogs have held a high place in history.

There have been and are today dogs of courage, companionship and consequence — millions of them. But recognized everywhere as America's top dog is a little mop of reddish hair standing only 8½ inches high and weighing only 9½ pounds.

He is an English-bred Pekingese, and his name is Chik T'Sun of Caversham. He reigns as the



CHIK T'SUN

*A mite's ALL was enough.*

country's top dog because of his triumph as best-of-show in "the World Series of dogdom," the Westminster Kennel Club show, in New York's Madison Square Garden.

While this was the first victory for a Pekingese at the Garden, the breed is not new. In fact, it is probably one of the oldest. It is said that even before Moses led the Israelites from bondage the Chinese kept "lion dogs" similar to the modern Pekingese, which were brought to the outside world by a British admiral in 1860.

How and why did the little Peke

win best-of-show? There are many reasons. One of them is that he, thanks to an able handler, repeatedly *showed his best*. His handler was tiny Clara Alford, half-Cherokee from Oklahoma. She carefully fed him chopped steak with wheat germ, and brushed his flowing hair from two to nine hours a day. The Peke was denied many of the pleasures of most dogs, such as romping with children or other dogs, to avoid eye injury. In her station wagon, Clara carried him from dog show to dog show. (He had won a record 126 "best-in-shows" before the Westminster.) At each motel she carefully selected a smooth stretch of grass for his six-foot exercise pen, free from twigs or briars which might snag his hair. Just prior to his final effort in the Westminster ring, she gently sprayed his coat with water, to quiet the hair — "there's so much electricity in it."

Then the little Peke took over. He moved across the floor with "stature" in a controlled roll. He again showed for his handler "as if born to the purple," in the words of the *New York Times*. He won the judge's nod as best-of-show, ahead of the broad-chested bulldog, a lively Pembroke Welsh corgi and 3,544 other dogs in the show. The huge crowd loved it.

The Peke, though only a mite, had with his handler apparently cast his all. And it was enough — enough to become top dog for a year among America's millions!

—Wendell J. Ashton.